

72
The Sunday School Times

Scholars' Quarterly.

A Help to Teachers and Scholars,

IN THE STUDY OF

The International Lessons.

THIRD QUARTER.

1879.

The Sunday School Times,

John D. Wattles, Publisher.

No. 610 Chestnut Street, Philadelphia.

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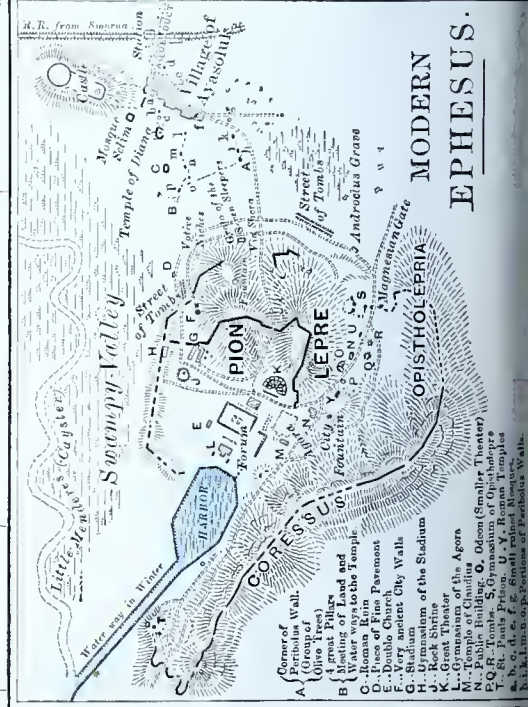
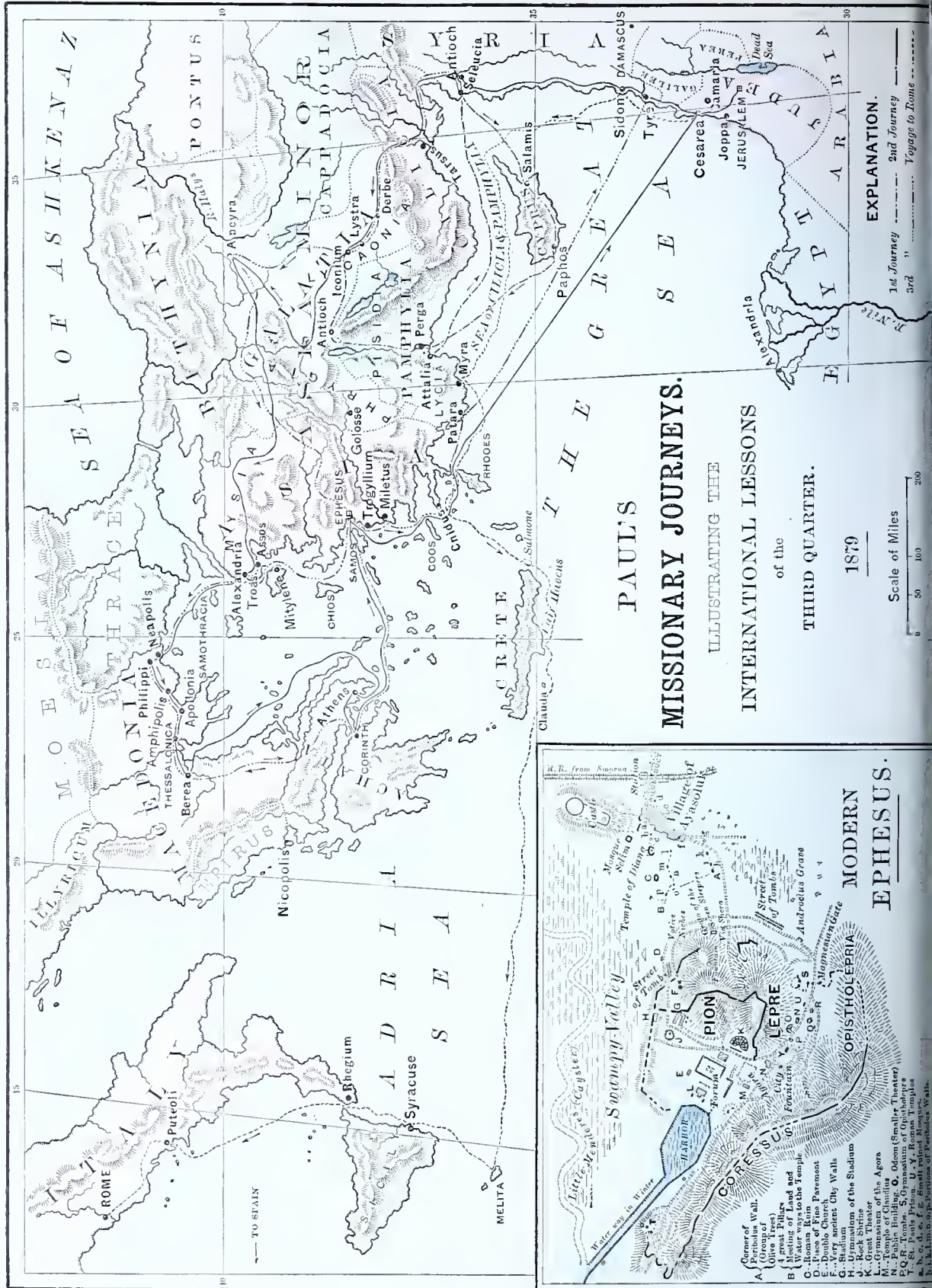
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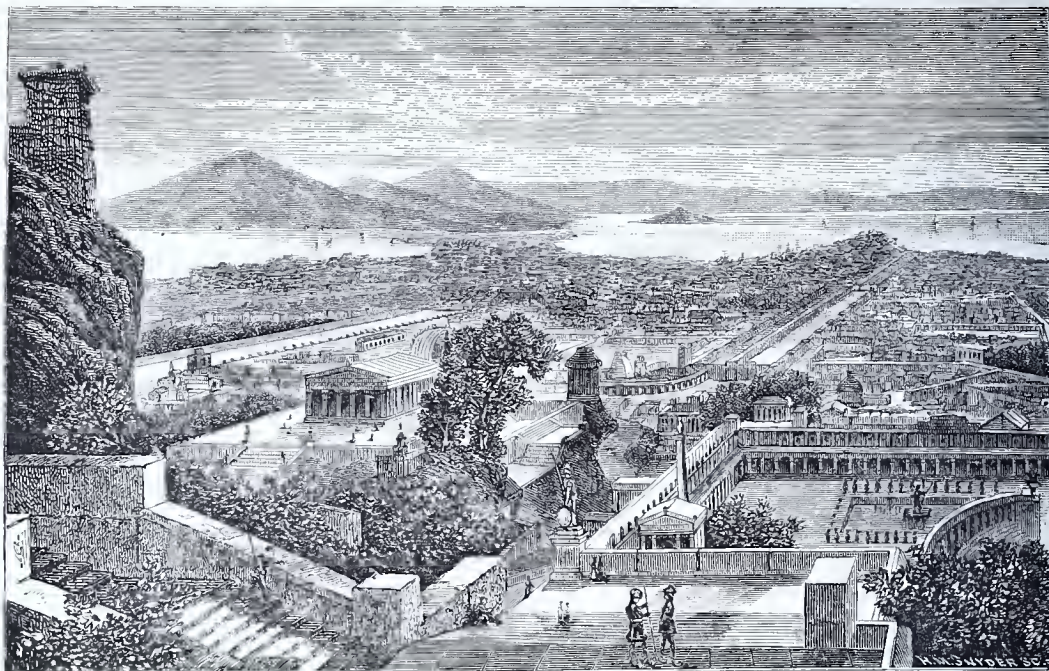
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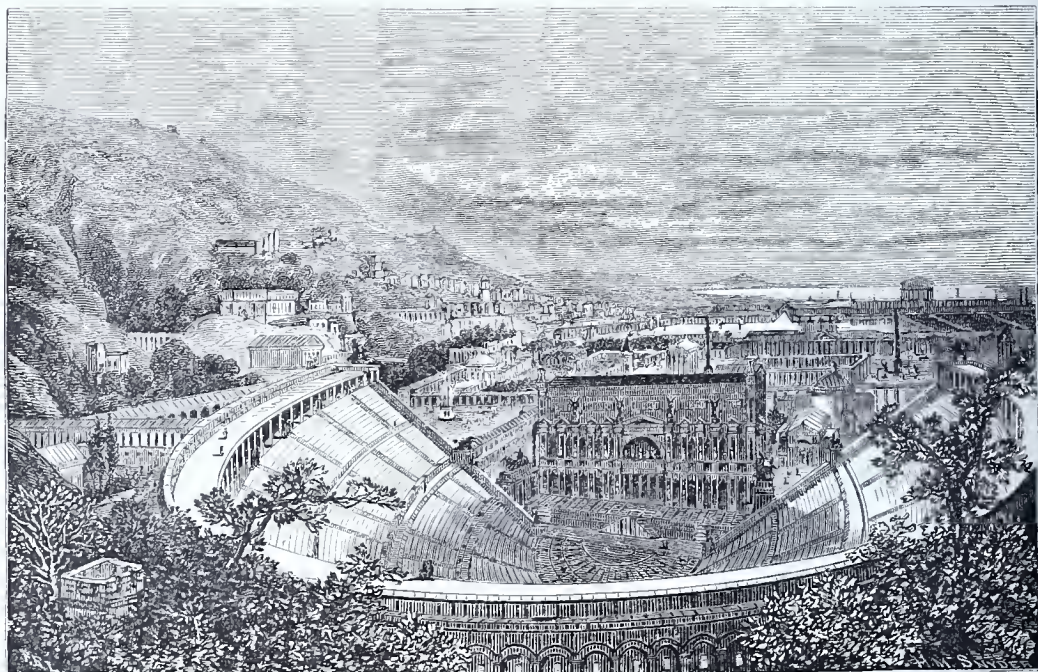
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Drawn and engraved for The Scholar's Quarterly.

ANCIENT CORINTH.



Drawn and engraved for The Scholar's Quarterly.

ANCIENT EPHEBUS. THEATER IN THE FOREGROUND



Drawn and engraved for The Scholar's Quarterly.

SALONICA, THE ANCIENT THESSALONICA.



Drawn and engraved for The Scholar's Quarterly.

MARKET PLACE, RUINS OF PHILIPPI

The Sunday School Times

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IN THE STUDY OF

The International Lessons.

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JOHN D. WATTLES, Publisher, 610 Chestnut St., Philadelphia, Pa.

CHRONOLOGY OF PAUL'S EPISTLES.

From the beginning of Paul's "Second Missionary Journey" to his death.

(Following Conybeare and Howson.)

A. D.	EVENTS IN PAUL'S LIFE.	CONTEMPORARY EVENTS.
51	"Second Missionary Journey," from Antioch to Cilicia, Lycaonia, Galatia,	
52	Troas, Philippi, Thessalonica, and CORINTH, where he writes 1 THESSALONIANS.	Claudius expels the Jews from Rome.
53	At CORINTH. Writes 2 THESSALONIANS.	Agrippa II. tetrarch of Trachonitis. Felix procurator of Judea.
54	(Spring.) Leaves Corinth; at Jerusalem at Pentecost, and thence goes to Antioch (summer). (Autumn.) His "third Missionary Journey" to Ephesus; where he remains two years.	Death of Claudius. and accession of NERO.
57	(Spring.) At EPHESUS, writes 1 CORINTHIANS. (Summer,) leaves Ephesus for MACEDONIA, where (autumn) he writes 2 CORINTHIANS. (Winter.) To CORINTH, where he writes GALATIANS, and	
58	(Spring) ROMANS. Goes to Philippi and Miletus, on his way to Jerusalem (Pentecost); where he is taken and sent to Cesarea.	
59	At Cesarea. Preaches to Felix.	Nero murders Agrippina.
60	(Autumn.) Sent to Rome by Festus, about August (Winter.) Shipwrecked at Malta.	Felix succeeded by Festus.
61	(Spring.) Arrives at ROME, where he writes	Embassy from Jerusalem to Rome concerning the wall built by the Jews to screen the temple-courts from view, which had been pulled down by Festus.
62	(Spring) PHILEMON, COLOSSIANS, EPHESIANS, and (Autumn) PHILIPPIANS.	Burrus dies. Albinus succeeds Festus. Nero marries Poppæa. Octavia executed. Pallas put to death.
63	(Spring.) Released, and goes to Macedonia and Asia Minor.	Poppæa's daughter Claudia born.
64	(?) Goes to Spain.	Fire at Rome, and persecution of the Christians.
65	(?) In Spain.	Gessius Florus procurator of Judea. Conspiracy of Piso, and death of Seneca.
66	(Summer.) (?) From Spain to Asia Minor.	War begins, which resulted finally in the destruction of Jerusalem, A. D. 70.
67	(Summer.) Writes 1 TIMOTHY from MACEDONIA. (Autumn.) Writes TITUS from EPHESUS. (Winter.) At Nicopolis.	
68	(Spring.) In prison at ROME. Writes 2 TIMOTHY. (Summer.) Executed, in May or June.	Death of Nero in the middle of June.

If Paul wrote the Epistle to the HEBREWS, it was probably written at ROME A. D. 68, to the Jewish Christian church at Jerusalem.

INTRODUCTORY WORDS.

The lessons of the present quarter are all taken from the epistles of Paul, the very chiefest of the apostles, whom God set apart from his birth (Gal. 1 : 15, 16), but caused to be trained for years in the Jewish schools, and made familiar with Gentile learning, before it pleased him to reveal his Son in him, that he might preach him among the heathen.

The first lesson opens with the beginning of the Christian life in the heart, with the peace with God which follows the justification of the believer through faith. The progressive blessings of the believer are set forth in expectancy, showing the grounds of rejoicing in the hope of the glory of God, even in tribulations; of clinging to God's greater gift of his Son as a pledge of the lesser gift of salvation from sin and wrath. This lesson is followed by the apostle's most eloquent declaration of the security of believers, showing how all things work together for good to those who love God; and how all earthly trials, and death itself, only add to the believer's joy—as a conqueror.

Next appears the crowning virtue, the essence, the perfection, of Christian life, in Christian love. Herein God's people approach nearest to God's likeness. It is the beginning and end of the law, for heart and action, as well as of the good works which at once adorn and identify the Christian. Were faith possible without love, it would be a shadow, and no substance. Could one have all the subordinate gifts of knowledge, tongues, self-sacrifice to the uttermost, he would still be no Christian.

After the believer's blessings, joy and love, comes his triumph: his victory over death. This is a mystery made known by revelation; but it is revealed, and so belongs "to us and to our children." This corruptible must put on incorruption; and death, like all earthly woes, is as nothing in the victory.

Thus far the lessons have given an encouraging sketch of the Christian life, with especial reference to the promise of the life which is to come. The remaining lessons, with one exception, are chiefly filled with precepts concerning the life which now is; though never losing sight of their final end. The believer's possessions—all things that pertain to the body of which the risen Christ is the head—are shown in the setting forth of the ministry of reconciliation. As ambassadors from the sovereign who is in Christ, reconciling the world to himself, the apostles serve at risk of their lives, urging believers to live unto him, who died for them and rose again; and beseeching all men to be reconciled to God. The believer's character is set forth in the next lesson, enumerating as the fruits of the Spirit almost the same things

that were before named as the offspring of Christian love. Here, too, the law of the seed producing after its kind is followed.

And that the believer may be strong, overcome by neither the might nor the wiles of the enemy, the pieces and use of the whole Christian armor are explained in detail. The description of the panoply fully agrees with the partial ones found elsewhere in the Old and New Testaments; the believer is furnished like a heavily-armed foot-soldier of old, for the toughest service. Nor is the stout heart within neglected: the next lesson shows the believer how to keep this with all diligence. As Christ, though God, took the form of a servant, and became obedient even to the death of the cross, so must his soldiers be humble, gentle, brave in obedience to the last, in like expectation of glory.

But the believer's life has its round of regular duties too; and practical religion is set forth in the common, but important, relations of life. The badge of true religion is much more conspicuous in these than in the formal duties of public worship, or in services whereon the hypocrite too often builds his desired reputation.

Then follows the untold encouragement of the chief hope of the believer; the coming of the Lord. For the dead in Christ, for the living in Christ, there is a like glorious hope; and for both the Lord's coming is the climax of hope. Then shall they "ever be with the Lord."

And now in the last two lessons, Paul the aged, near the close of his own struggles, holding firmly the ground he has won, looks back, and, in the spirit of a master, finishes his teachings much as Jesus began them, with instructions for the believer's struggles and the believer's life. The Christian in the world is not of the world, and is not to love it. They who will have the world and its riches, fall into temptation and a snare. But against all the world's sinful delights he is to strive. He is to set an example in the world as a Christian citizen, in good works, and in avoiding all folly; obedient to the powers ordained of God, and walking meekly among men, as an heir according to the hope of eternal life.

That you may learn well these lessons is the object of this number of the Quarterly. It will help you, but not without study; it will direct and aid your study. The connections, marginal references, notes, dictionary, map, and pages of illustrations will explain much that is obscure or difficult; the topics, outlines, and questions will give the results of your study shape, and help you to lay fast hold on its fruits; while the review exercises will help to clench them in the memory. But only the Spirit can make the understanding perfect.

LESSON I. July 6, 1879.

DAILY HOME READINGS.

M.—Rom. 5 : 1-10. The believer's blessings.
T.—Eph. 2 : 13-22. Peace with God.
W.—Col. 1 : 19-29. Hope of glory.
Th.—Jas. 1 : 1-12. Patience in trials.
F.—1 Pet. 1 : 1-12. Experience from trials.
S.—2 Cor. 5 : 11-21. Reconciliation to God.
S.—1 Thess. 5 : 1-11. Salvation by Christ.

GOLDEN TEXT.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5 : 1.

ROM. 5 : 1-10.]

PEACE WITH GOD.

[Bible margin, A. D. 60.]

Connection with former lessons.—In the last two quarters of 1877, our lessons were from the record in Acts of Paul's missionary journeys, and now we enter on a course of study in the Epistles written by Paul during these journeys. This Epistle to the Romans was written in the spring of A. D. 58, at Corinth, while Paul was on his third missionary journey. The preceding portions of the Epistle have shown that all men are sinners, but that the gospel discloses the "righteousness of God" by which the believing sinner, whether Jew or Gentile, is justified by faith in Christ.

1. Therefore being justified by faith,¹ we have peace² with God through our Lord Jesus Christ :

2. By whom also we have access³ by faith into this grace wherein we stand, and rejoice⁴ in hope of the glory of God.

3. And not only so, but we glory in tribulations also;⁵ knowing that tribulation worketh patience ;

4. And patience, experience ; and experience, hope ;⁶

5. And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.⁷

6. For when we were yet without strength, in due time Christ died for the ungodly.⁸

7. For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.⁹

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.¹⁰

9. Much more then, being now justified by his blood,¹¹ we shall be saved from wrath through him.¹²

10. For if, when we were enemies, we were reconciled to God by the death of his Son ;¹³ much more, being reconciled, we shall be saved by his life.¹⁴

¹ Rom. 4 : 3. ² Eph. 2 : 14. ³ John 10 : 9. ⁴ Heb. 3 : 6. ⁵ Matt. 5 : 10-12. ⁶ James 1 : 12. ⁷ Gal. 4 : 6. ⁸ John 3 : 16.
⁹ John 15 : 13. ¹⁰ 1 Pet. 3 : 18. ¹¹ Heb. 9 : 14. ¹² 1 Thess. 1 : 10. ¹³ Col. 1 : 20, 21. ¹⁴ John 14 : 19.

[Commit to memory verses 6-10.]

TOPIC.

The Believer's Blessings.

OUTLINE.

1. Faith, v. 1, 2.
2. Trials, v. 3-5.
3. Salvation, v. 6-10.

LESSON NOTES.—(1.) *Therefore* : Christ's resurrection having just been mentioned as the witness and pledge of this. *By faith* : As the cause. "It is God that justifieth." *We have* : As a result. Another reading is "let us have." *Peace with God* : Peace instead of war. Not here the "peace from God" which is a part of Paul's salutation in every Epistle. *Through our Lord Jesus Christ* : As the peacemaker (Eph. 2 : 14, 15). (2.) *We have* : Better, We have had. *Access* : Or, The access, or introduction, which belongs to Christians as a matter of course. *Grace* : Favor ; as if this free favor were a place of safety from war. *Stand* : Have our steadfast place and assurance. *Rejoice* : Or, Boast. *In hope of the glory* : As its future partakers. (3.) *We glory in tribulations* : Or, We are boasting in the tribulations (which we meet, or have). Tribulations, even persecution, are a token of salvation (Phil. 1 : 28). (4.) *Experience* : Better, Proof ; which comes by trial ; the state of mind and assurance which comes from the patience which is the result of endurance (patience in the Old English sense). *Hope* : Not doubt and discouragement, which too often come from tribulations. Compare Lam. 3 : 26-31. The passage may be read : "the tribulation worketh endurance ; and the endurance, proof ; and the proof, hope ; and the hope," etc. (5.) *Maketh not ashamed* : Puts not to shame ; disappoints not. *The love of God* : The love of God to us. *Shed abroad* : Poured out. *By the Holy Ghost* : By the working of the Holy Spirit. *Which is given* : Who was given (when we became Christians). (6.) *Without strength* : Powerless to please God. *In due time* : "In the fullness of time." *The ungodly* : Those who regard not God. (7.) *Righteous* : Upright ; just. *One* : Any one. *Peradventure* : Maybe ; perhaps. *Good* : More than upright ; as if benevolent also. (8.) *Commendeth* : Better, Proves. (9.) *By his blood* : As if, With his death. *Wrath* : Better, The wrath (to come). (10) *By the death* : Through the death. *By his life* : In, or with, his life.

For Christ, Corinth, Epistle, Ghost, Jesus, Justified, Lord, Missionary Journey, Paul, Romans, Rome, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : By what four names does the apostle point out those for whom Christ died? State two things by which he says that they are justified.

Older scholars : Give a list of the Pauline Epistles in the order in which they were written, with the probable date and place from which each was sent.

INTRODUCTORY TO THE QUARTER.

From what poetical book, what historical book, and what six prophetic books, were the lessons of the last quarter taken? How many years did they cover, exclusive of the Book of Job? In which Testament are the lessons of this quarter found? From what class of books are they taken? Who was the writer of all these letters? Which of the apostles bears witness that these writings of Paul are to be received as part of the Holy Scriptures? (2 Peter 3: 15, 16)

QUESTIONS ON HOME READINGS.

What same thing is Jesus said both to be and to preach? What is the ground of the believer's hope of glory? In what does the perfect work of patience result? In what may the trial of faith result? What ministry and what message has God given to those who were trespassers? To obtain what blessing has God appointed us, and by whom?

QUESTIONS ON MARGINAL REFERENCES.

What act was counted to Abraham for righteousness? How does Christ explain his saying, "I am the door"? What shall the man who endures temptation receive? What does the Spirit of God in our hearts lead us to cry? What did God's love for the world lead him to do? What is the highest test of human love? From what has Jesus delivered those who believe on him?

INTRODUCTORY TO THE LESSON.

By whom was this letter written? From what city? In what year? During which of Paul's missionary journeys? To whom was it addressed? (Rom. 1: 7.) What great truths are declared in the chapters preceding our lesson? What is the title of this lesson? Its topic? What blessings are named in its outline? Its golden text? Recite the selected verses.

QUESTIONS ON LESSON.

Faith, v. 1, 2.—What is required of us as a ground of our justification? On whom must our faith rest? Into what relation with God does faith in Christ bring us? To what present possession does it introduce us? In what hope does it enable us to rejoice? What does Paul say of its indispensableness? (Heb. 11: 6.) What does Isaiah say of its comforting results? Isa. 26: 3.

Trials, v. 3-5.—How may believers regard their present trials? What three successive blessings do their trials bring to them? For what reason is this hope declared well founded? How is God's love, on which this hope is based, realized by believers? On what assurance of Christ does Paul base his rejoicing in trials? (2 Cor. 12: 9.)

Salvation, v. 8-10.—How is the helplessness and the wickedness of those for whom Christ died expressed? How the timeliness of his help? What would it be hard to do for even a righteous man? For what kind of a man would some possibly be willing to die? What was our character when Christ died for us? How does this make it sure that he will save the believer from wrath? What did the death of God's Son, when we were enemies, effect for us? What will his life accomplish for us when we are his friends? What blessing does Peter say the believer in Christ receives as the end of his faith? (1 Peter 1: 9.)

Review Questions.—What three blessings of the believer in Jesus are presented in our lesson outline? By which of these blessings are we justified? What other blessing comes as a result of this first one? In which of the three blessings may we glory? Why? Then what three other blessings are a result of this second one? What is the crowning blessing of all to the believer? Who secured it to him? At what cost? Who of us may have all these blessings? How? Have you all of them?

PROMPTINGS TO FURTHER STUDY.

What passages go to show that faith saved the righteous in Old Testament times? What passage shows that Abraham was father of all the faithful, whether Jews or Gentiles? Where occurs the first record of disciples rejoicing in persecution? What troops had a hope which made them ashamed? Where in the Bible is a hope figured as a young lion?

LESSON II. July 13, 1879.

DAILY HOME READINGS.

M.—Rom. 8 : 28-39. The believer's joy.
 T.—1 Pet. 2 : 1-11. Called to God's light.
 W.—1 John 3 : 1-10. Called to God's likeness.
 T.—1 John 4 : 7-15. Loved of God.
 F.—1 John 4 : 16 to 5 : 3. Loving God.
 S.—Psa. 139 : 1-12. God with the believer.
 S.—Rev. 7 : 9-17. The believer with God.

GOLDEN TEXT.

If God be for us, who can be against us?—Rom. 8 : 31.

ROM. 8 : 28-39.]

THE SECURITY OF BELIEVERS.

[Bible margin, A. D. 60.]

Connection with the last lesson.—The connection is double : argumentative, that is, following the reasoning of the Epistle ; and spiritual, showing the duty, dependence, help, and safety of believers. Read Rom. 5 : 11 to 8 : 27. Place of writing, Corinth ; of first reading, Rome. Time, A. D. 58.

28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.¹

29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son,² that he might be the firstborn among many brethren.³

30. Moreover, whom he did predestinate, them he also called ;⁴ and whom he called, them he also justified ;⁵ and whom he justified, them he also glorified.⁶

31. What shall we then say to these things? If God be for us, who can be against us?⁷

32. He that spared not his own Son, but delivered him up for us all,⁸ how shall he not with him also freely give us all things?⁹

33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.¹⁰

34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again,¹¹ who is even at the right hand of God, who also maketh intercession for us.¹²

35. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?¹³

36. As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.¹⁴

37. Nay, in all these things we are more than conquerors through him that loved us.¹⁵

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

¹ 2 Tim. 1 : 9. ² Eph. 1 : 5, 11, 12. ³ Col. 1 : 15, 18. ⁴ Eph. 4 : 4. ⁵ Heb. 9 : 15. ⁶ 1 Pet. 2 : 9. ⁷ Psa. 118 : 6. ⁸ John 3 : 16. ⁹ Heb. 10 : 22. ¹⁰ Isa. 50 : 8, 9 ; Job 34 : 29. ¹¹ Col. 3 : 1. ¹² Heb. 7 : 25. ¹³ Rev. 12 : 10, 11. ¹⁴ Psa. 44 : 22. ¹⁵ 1 Cor. 15 : 57.

[Commit to memory verses 35-39.]

TOPIC.

The Believer's Joy.

OUTLINE.

1. In God's Call, v. 28-30.
2. In God's Love, v. 31-34.
3. In God's Nearness, v. 35-39.

LESSON NOTES.—(28.) *And we know* : For the reason expressed in v. 29, 30. *For good* : Or, unto good. Unto God's idea of good ; not always unto man's. *The called* : Or simply, Called. *According to his purpose* : Or, According to (a) purpose. (29.) *For* : Because. It is according to a purpose, because. *Conformed to the image of his Son* : Sharers of the form (or shape) of the likeness of his Son. That is, in bodily resemblance to his risen body, as well as in his spiritual resemblance. *That he might be* : To the effect that he is, in his resurrection. (30.) *Called* : Not all who have merely heard the gospel (chap. 9 : 6-8, 11) ; but those foreknown by God and "called" according to his purpose. *Justified* : Without which there is no glorifying. *Glorified* : Not yet, like "called" and "justified ;" but among the future glorified sons of God. (31.) *What shall we then say to these things?* What possible fear or doubt can we utter? *If God be for us, who can be against us?* Who can resist God's purpose? (2 Chron. 20 : 6.) (32.) *Delivered* : Gave ; even to death. *All things* : The very things for which he gave him. Who would give the greater, and refuse the lesser? (33.) *Who shall lay any thing to the charge of God's elect?* Who shall make accusation against persons who are chosen of God? Perhaps what follows should read : "It is God that justifieth (acquitteth) : who is he that condemneth (shall condemn)? Is it Christ?" etc. (34.) *Maketh intercession* : Intercedes ; persuades God for us. (35.) *The love of Christ* : His love toward us. (38.) *Nor powers* : Should be at the end of the verse ; and thus include human as well as angelic powers. *I am persuaded* : I firmly believe. (39.) *Creature* : Created thing ; or creation. *Love of God* : His love toward us.

For Angels, Corinth, Elect, Justified, Predestinate, Principalities, Romans, Rome, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : Name the five steps in the believer's salvation, the seven forms of trouble to be conquered, and the ten things which cannot separate us from Christ's love.

Older scholars : Collect as many passages as you can from Paul's writings in which he states the causes of his joy.

QUESTIONS ON HOME READINGS.

What should we show forth, and how, for him who has called us from darkness to light? What is one sure to do who really hopes to be like God? What did God give to show his love to us? What must we keep to show our love to him? Where and when is God with the believer? Where will the believer be with God day and night?

QUESTIONS ON MARGINAL REFERENCES.

Into what relationship with God are we adopted through Christ? In what verse of Scripture is Christ called the head, the beginning, and the first-born? What did the Psalmist resolve, and what did he ask, when he knew that God was on his side? What was the measure of God's love for the world? How confidently have we a right to come to God? What things ought those who are risen with Christ to seek? Why is Christ able to save to the uttermost or (marginal reading) evermore? How, according to the Psalmist, are God's people counted in time of persecution? From whom and through whom is every victory of the believer gained?

INTRODUCTORY QUESTIONS.

What was the title of last Sunday's lesson? What was its topic? What three blessings of the believer were considered? What is the twofold connection of this lesson with last week's? What is the title of to-day's lesson? What is its topic? In what three things is this joy to be found? What question is asked in the golden text? Recite the selected verses.

QUESTIONS ON LESSON.

In God's Call, v. 28-30.—What comforting thought is there to those who love God? Who called them to such privileges? Whom did God predestinate? To what did he predestinate them? Why? By what three steps does God accomplish this gracious purpose? What promise which comes with the call of God ought to give joy to us all? (Isa. 43 : 1, 2.)

In God's Love, v. 31-34.—What question does Paul ask, in view of God's call and guidance of the believer? By what second question does he answer his first? What strongest proof is mentioned that God is for us? What had the Father to do with the humiliation and sacrifice of his Son? Since God gave us his own Son, what else may we hope for from him? Why can no one successfully make a charge against God's chosen people? What four things are stated of Christ as showing his preparation and work as a mediator? What should be our chief joy in the thought of God's love? (1 John 4 : 10.)

In God's Nearness, v. 35-39.—What question does Paul ask about Christ's love? What seven troubles does he name as included in this question? What illustration from the Psalms does he quote? What does he claim for believers in all these troubles? Through whom are they thus triumphant? To what experiences, persons, and things does Paul deny power to separate us from God's love? What assurance of God's nearness in our troubles, as expressed by David, may we all give expression to? (Psa. 23 : 4.)

Review Questions.—What three sources of joy to the Christian believer are considered in this lesson? What works for good to those whom God has called? To what has he called such persons? What evidence has God given of his love to us? What else does this encourage us to hope for? What is a more precious thought than that we love God? What cannot separate us from the love of Christ? What cannot separate us from God's love? In what does the love of God to us find its highest evidence?

PROMPTINGS TO FURTHER STUDY.

Where in the Bible is cowardice condemned? To how many of the leaders of Israel was given the special command to be strong? What good king grew stronger as a bad king grew weaker? Whose wrestling is recorded as having prevailed, though not against flesh and blood? What single-handed combat showed that the Lord does not save with sword and spear? What messengers of the gospel of peace had directions how to be shod? What deceitful messengers helped out their deceit by means of their shoes?

LESSON III. July 20, 1879.

DAILY HOME READINGS.

M.—1 Cor. 13 : 1-13. The believer's love.
T.—John 14 : 15-24. Keeps the commandments.
W.—1 Pet. 4 : 1-10. Covers the sins.
T.—Col. 3 : 9-17. Forbears much.
F.—Matt. 18 : 21-35. Forgives often.
S.—Rom. 13 : 8-14. The beginning of love.
S.—1 John 3 : 14-24. The climax of love.

GOLDEN TEXT.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13 : 13.

1 COR. 13 : 1-13.]

CHRISTIAN LOVE.

[Bible margin, A. D. 59.]

Connection with the last lesson.—In time, this lesson is earlier than the last two by a year, as it was written at Ephesus, in the spring of A.D. 57, during Paul's long stay there on his third missionary journey. Paul had been at Corinth on his second missionary journey, and wrote this Epistle to confirm the Corinthian Christians in faith and doctrine, and to correct their practice and discipline. The lesson shows love's place among the Spirit's gifts.

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.¹

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.²

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.³

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.⁴

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;⁵

6. Rejoiceth not in iniquity, but rejoiceth in the truth;⁶

7. Beareth all things, believeth all things, hopeth all things, endureth all things.⁷

8. Charity never faileth:⁸ but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.⁹

9. For we know in part, and we prophesy in part.¹⁰

10. But when that which is perfect is come, then that which is in part shall be done away.¹¹

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12. For now we see through a glass, darkly;¹² but then face to face: now I know in part; but then shall I know even as also I am known.¹³

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.¹⁴

¹ Matt. 22 : 36-39. ² Rom. 13 : 10. ³ James 2 : 8, 14-16. ⁴ 1 Cor. 8 : 1. ⁵ Prov. 10 : 12. ⁶ Psa. 15 : 3, 4. ⁷ Gal. 6 : 1, 2. ⁸ Jer. 31 : 3. ⁹ 1 Cor. 7 : 31. ¹⁰ 1 Cor. 8 : 2, 3. ¹¹ 2 Cor. 5 : 4. ¹² 2 Cor. 5 : 7. ¹³ 2 Cor. 5 : 16, 17. ¹⁴ 1 John 4 : 12, 21.

[Commit to memory verses 4-8.]

TOPIC.

The Believer's Love.

OUTLINE.

1. Its Importance, v. 1-3, 13.
2. Its Endurance, v. 4-8.
3. Its Progress, v. 9-12.

LESSON NOTES.—(1.) *Tongues*: Not necessarily languages alone; eloquence may be included. *Charity*: Love; as the word is often rendered in our English Bible, notwithstanding King James's command to the contrary. *Sounding brass, or a tinkling cymbal*: Having no life in their empty selves, but noisy under outside forces. (2.) *Nothing*: In no respect a child of God. (4.) Love is here personified, like Wisdom in the Proverbs. *Suffereth long*: Or, Is slow to anger. *Kind*: Good, in the sense of helpful. *Vaunteth not itself*: Or, Is not rash. (5.) *Unseemly*: Improperly; unbecomingly. *Thinketh no evil*: Does not impute an evil motive to an action. (6.) *Rejoiceth not in iniquity, but rejoiceth in the truth*: Rejoiceth not at iniquity, but rejoiceth with (and in) the truth. Compare Psa. 15 : 4. (7.) *Beareth*: Might be rendered *covereth*, but for chap. 9 : 12, "suffer all things," which is the same expression. *All things*: All things that can be borne, etc. (8.) *Faileth*: Falleth (to ruin). *Fail*: Come to naught. *Tongues*: Either as in v. 1, or the "gift of tongues." *Vanish away*: Be brought to naught. (10.) *That which is perfect*: See Eph. 4 : 13. *Perfect* is also "full-grown," and suggests the comparison in v. 11. (12.) *Through a glass, darkly*: With a mirror; as in a dark saying (enigma, or riddle). *Face to face*: See Gen. 32 : 30; Num. 12 : 8. *As also I am known*: Just as God knows me. (13.) *And now*: For the present; until that which is perfect is come. *Abideth*: Continueth, till the coming of the Lord. *These three*: They are not separable.

For Angels, Brass, Charity, Corinth, Corinthians, Cymbals, Ephesus, Glass, Mysteries, Prophecy, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : Make out two lists: 1. The qualities which do not go with charity. 2. The qualities which belong with it.

Older scholars : Give such reasons as you can, from the Bible or your own mind, why charity is greater than faith and hope.

QUESTIONS ON HOME READINGS.

What does Jesus promise to whoever keeps his commandments? What are we told that love will cover? What seven graces does the apostle name as necessary to forbearance? How many times ought a believer forgive his brother? What does love do; and what does it not do? What climax of love for the brethren ought we to be willing to make, if needful?

QUESTIONS ON MARGINAL REFERENCES.

What did Jesus say is the second great commandment? What is "the royal law" of Scripture? What are the contrasted effects in the life of knowledge and of love? How differently do hatred and love work? What three things will he avoid who does not rejoice in iniquity? What must we do to fulfill the law of Christ? With what love did the Lord love Israel? Of which may we be the surer, our knowledge or our love? What can swallow up mortality? (2 Cor. 5 : 4.) What more than love to God is required of us?

INTRODUCTORY QUESTIONS.

From what letter of Paul's is this lesson taken? From what place was it written? At what date? On which of Paul's journeys? At what time, as compared with the last lesson? Where was Corinth? When was Paul there? For what purpose was this letter written? What is the title of this lesson? What word stands in the lesson for love? What is its topic? Under what three heads does the outline consider the believer's love? What says the golden text concerning this love? Recite the selected verses.

QUESTIONS ON LESSON.

Importance of the Believer's Love, v. 1-3, 13.—What does Paul say he would be like if he had the gift of tongues but lacked love? What other three spiritual gifts without love are of no value? What two sacrifices which might express love are profitless without it? Which of the three great Christian graces is greatest? What is its importance as a proof of love to God? (1 John 4 : 20.)

Endurance of the Believer's Love, v. 4-8.—What seven things is it said that Christian love does, in proof of its endurance? What nine things is it said that enduring Christian love will not do? What is said of the endurance of prophecies? Of tongues? Of knowledge? What is the command and what is the encouragement to endurance in our works of love? (Gal. 6 : 9.) What says Jesus of those who endure in his cause to the end? (Matt. 10 : 22.)

Progress of the Believer's Love, v. 9-12.—What is said of present knowledge and prophetic power? When shall these partial things be done away? By what figure from human life does Paul illustrate this progress in spiritual gifts? With what does he contrast seeing in a mirror? How much shall our future knowledge compare with our present? What command is there to progress in Christian graces? (1 Peter 3 : 18.)

Review Questions.—Of what Christian grace does our lesson tell? What is its importance as compared with other graces? What do other gifts amount to without it? What other graces are mentioned in the lesson? What is said of the comparative endurance of this grace with others? How long will love endure? Will love stand still or make progress in the passing years? Name some tests of Christian love in ordinary life. Name some signs of its lack. Wherein are we most likely to fail, in the exercise of this grace?

PROMPTINGS TO FURTHER STUDY.

In what case is an angel's speaking to be condemned? When and where did the people test the declarations of the apostles by reference to the Scriptures? What thing of brass was used as a symbol of Christ? What became of it? What Bible examples are there of the ungodly having the gift of prophecy? Before whose faith was it declared that a mountain should be leveled? In what are believers exhorted to continue children? What childish quality may be removed by forcible measures? What is it that believers behold as in a glass; and how are they changed thereby?

LESSON IV. July 27, 1879.

DAILY HOME READINGS.

M.—1 Cor. 15 : 50-58. The believer's triumph.
 T.—2 Cor. 5 : 1-10. An eternal home.
 W.—Phil. 3 : 12-21. A glorious body.
 T.—1 Cor. 15 : 12-28. Death destroyed.
 F.—1 John 5 : 1-13. Life bestowed.
 S.—Rom. 6 : 1-11. Dead unto sin.
 S.—Rom. 6 : 12-23. Alive from the dead.

GOLDEN TEXT.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.—*John* 11 : 25.

1 COR. 15 : 50-58.]

VICTORY OVER DEATH.

[Bible margin, A. D. 59.]

Connection with the last lesson.—The last lesson is followed by instruction how to use other gifts of the Spirit; all in subservience to love; and all decently and in order. Then begins the teaching of the gospel of Christ's resurrection, and of the believer's victory over death, through Christ. The place and time are the same as those of the last lesson, namely: place of writing, Ephesus; of first reading, Corinth. Time, spring of A. D. 57.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;¹ neither doth corruption inherit incorruption.²

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,³

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.⁴

53. For this corruptible must put on incorruption, and this mortal must put on immortality.⁵

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,

then shall be brought to pass the saying that is written, Death is swallowed up in victory.⁶

55. O death, where *is* thy sting? O grave, where *is* thy victory?⁷

56. The sting of death *is* sin; and the strength of sin *is* the law.

57. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.⁸

58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord,⁹ forasmuch as ye know that your labour is not in vain in the Lord.¹⁰

¹ John 3 : 3, 5, 6. ² Gal. 6 : 7. ³ 1 Thess. 4 : 14-18. ⁴ John 5 : 25. ⁵ 2 Cor. 5 : 4. ⁶ Isa. 25 : 8. ⁷ Hos. 13 : 14; 2 Cor. 5 : 1. ⁸ 1 John 5 : 4, 5; Rom. 7 : 24, 25. ⁹ 2 Pet. 3 : 13-15. ¹⁰ 1 Cor. 3 : 8.

[Commit to memory verses 54-57.]

TOPIC.

The Believer's Triumph.

OUTLINE.

1. Over Corruption, v. 50-52.
2. Over Mortality, v. 53-55.
3. Over Sin, v. 56-58.

LESSON NOTES.—(50.) *Flesh and blood*: The earthly body. *Corruption*: The general class in which "flesh and blood" belong; as "the image of the heavenly" belongs to *incorruption*. This verse finishes the answer to "And with what body do they come?" (v. 35.) (51.) *I shew you a mystery*: I tell you a secret; a hidden thing that is now revealed. *Sleep*: Die. *Changed*: See Phil. 3 : 21; so that the natural body shall be replaced by a spiritual body. (52.) This change shall be effected *in a moment, in the twinkling of an eye*. *Moment*: Instant, an indivisibly small portion of time. *Trump*: Of God. *The dead shall be raised incorruptible, and we shall be changed*: The dead shall rise already changed ("first;" see 1 Thess. 4 : 16), and those then living shall be changed. (53.) *Must*: It is necessary. *Put on*: Be clothed with. (54.) *This corruptible . . . this mortal*: This body, which is subject to death and corruption. *The saying that is written*: "The saying" is the joining of two sayings: Isa. 25 : 8, and Hos. 13 : 14. The first "bringing to pass" referred to Israel's temporal troubles; a second was in Christ's resurrection, the first fruits of all (Heb. 2 : 14, 15); this passage tells of a third; and see also another in Rev. 20 : 14. *Swallowed up*: Drunk down; swallowed down as drink out of sight and existence. (55.) *Grave*: Hades, the abode of the dead; but the better texts read *Death*, again, instead. (56.) *The sting of death is sin*: Dan. 12 : 2; but to believers, Heb. 10 : 17. *The strength of sin is the law*: Doubly: See Rom. 4 : 15; and Rom. 2 : 12, with Luke 12 : 47, 48. (57.) *Thanks be to God, which giveth us the victory*: So that we come into his kingdom (v. 50). The victory is over tribulations and earthly sufferings as well, and in all these things we are "more than conquerors;" they are "swallowed up in victory." Compare Rom. 8 : 35-39. (58.) *Steadfast*: Settled in your place, *i. e.*, in your faith and purpose. *Unmovable*: Not to be shaken or moved out of your place. *Abounding*: Doing to excess, if possible. *Labor*: Hard toil. *Vain*: Empty.

For Corinth, Corinthians, Ephesus, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : Write out the Old Testament passages which are referred to in this lesson.

Older scholars : Give the natural divisions of the chapter containing this lesson ; and in your own words the argument of each section.

QUESTIONS ON HOME READINGS.

Where is there a house not made with hands ? To what likeness is our vile body to be changed ? Among the enemies of Christ's kingdom, which shall be last destroyed ? What kind of life has God given us, and where shall we find it ? In what sense is the believer to consider himself dead, and in what alive ? What are believers under, and what are they not under, when raised from deadness in sin to life in Christ ?

QUESTIONS ON MARGINAL REFERENCES.

Why should not incorruption be expected from the seed of corruption ? Where are believers to meet Christ at his coming ? What effect shall Christ's voice have upon the dead ? What does Jehovah threaten to be to death and the grave ? What belief enables a man to overcome the world ? To what shall every man's reward be proportioned ?

INTRODUCTORY QUESTIONS.

What Christian grace did our last lesson describe ? What Christian expectation is set before us to-day ? Over what three enemies, as shown in the lesson outline ? What part of this chapter gives us the proof of Christ's resurrection ? Which verses show what would be the result if he were not risen ? Which tell us what benefit comes to us by his resurrection ? In which verses is the truth of our lesson topic assured ? What does Jesus declare of himself, in our golden text ? Recite the selected verses.

QUESTIONS ON LESSON.

Triumph over Corruption, v. 50-52.—What cannot inherit the kingdom of God ? What cannot inherit incorruption ? By what name does the apostle call the revelation which follows ? What shall not happen to all of us ? What shall happen to us all ? How suddenly ? When ? What signal shall be given ? What change shall come to the dead ? What shall occur to the believers then living ? To what kind of an inheritance is the believer an heir ? (1 Peter 1 : 4.)

Triumph over Mortality, v. 53-55.—What must this corruptible put on ? What this mortal ? Then, what saying of Isaiah shall be fulfilled ? What is the glad question to death ? What to the grave ? On what condition may we hope for this triumph over mortality ? (Rom. 8 : 11.)

Triumph over Sin, v. 56-58.—What is the sting of death ? What is the strength of sin ? From whom and through whom do we have the victory over both ? With what exhortation does the chapter close ? What encouragement is given for it ? If we would triumph over sin, against what danger must we be watchful now ? (Rom. 6 : 12.)

Review Questions.—Of whose triumph does our lesson treat ? His triumph over what ? Through whom ? When shall this come to pass ? What part in it shall the dead in Christ have ? What part the living in Christ ? At what sound shall this take place ? What saying shall then be fulfilled ? Are you ready for that trumpet sound ?

PROMPTINGS TO FURTHER STUDY.

Whose flesh, besides Christ's, saw no corruption ? To summon what solemn assemblies was the trumpet blown in Old Testament times ; and at what place ? Whose glory shall not go down to the grave after him ? How early in Bible history does the death of a righteous man appear as the envy of the wicked ? Whose death once turned a great victory into mourning ?

MONTHLY REVIEW QUESTIONS.

Titles.—[Answer with title.] Which lesson tells of the spirit Christ would have us show ? Which of the confidence he would have us feel ? Which of the relation toward his Father which he has won for us ? Which of a final blessing he has in store for us ?

Golden Texts.—[Answer with golden text.] Which text shows us the greatest personal grace ? Which the greatest blessing through faith ? Which the greatest protector ? Which the greatest Saviour ?

Topics.—[Answer with topic.] Which lesson sets before us the Christian's hope ? Which the Christian's duty ? Which the Christian's privilege ? Which the Christian's treasure ?

LESSON V. August 3, 1879.

DAILY HOME READINGS.

- M.**—2 Cor. 5: 14-21. The believer's possessions
T.—Ezek. 36: 21-31. A new heart.
W.—Matt. 6: 19-34. Treasures in heaven.
T.—John 1: 1-13. Sons of God.
F.—Rom. 8: 15-25. Heirs of God.
S.—Rom. 5: 12-21. Righteousness by Christ.
S.—1 Cor. 3: 11-23. All things.

GOLDEN TEXT.

We pray *you* in Christ's stead, be ye reconciled to God.—2 Cor. 5: 20.

2 COR. 5: 14-21.]

THE MINISTRY OF RECONCILIATION. [Bible margin, A. D. 60.]

Connection with the last lesson.—The Epistle shows the apostles as ministers of the glorious ministry of reconciliation; a ministry which existed in Moses' time, though veiled in types and shadows. That ministry was glorious; but the ministry of the Spirit has the glory that excelleth. Place of writing, Macedonia; of first reading, Corinth. Time, autumn of A. D. 57.

14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:¹

15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.²

16. Wherefore henceforth know we no man after the flesh:³ yea, though we have known Christ after the flesh,⁴ yet now henceforth know we *him* no more.⁵

17. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.⁶

18. And all things *are* of God,⁷ who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.⁸

20. Now then we are ambassadors for Christ, as though God did beseech *you* by us:⁹ we pray *you* in Christ's stead, be ye reconciled to God.¹⁰

21. For he hath made him *to be* sin for us, who knew no sin;¹¹ that we might be made the righteousness of God in him.¹²

¹ Rom. 5: 15. ² Rom. 6: 9-11. ³ Matt. 12: 50. ⁴ Gal. 5: 4, 5, 6. ⁵ Matt. 28: 6. ⁶ Isa. 43: 18, 19; Rev. 21: 5. ⁷ Rev. 21: 3, 4. ⁸ Rom. 3: 24-26. ⁹ 2 Cor. 6: 1. ¹⁰ Heb. 4: 7. ¹¹ Isa. 53: 6, 9, 12. ¹² Rom. 5: 19.

[Commit to memory verses 18-21.]

TOPIC.

The Believer's Possessions.

OUTLINE.

1. Newness of Life, v. 14-17.
2. Reconciliation to God, v. 18-20.
3. Righteousness in Christ, v. 21.

LESSON NOTES.—(14.) *The love of Christ*: Christ's love toward men. *Constraineth us*. Confines us closely to this message (and reasoning) of peace. *Because we thus judge*: Since we have thus judged, or concluded; *i. e.*, after conversion (Gal. 1: 16). *That if one died for all*. Better, that he died, one for all. *If* is to be omitted. *Then were all dead*: Better, Then [that] all were dead; all were thus dead to sin, or ought to be. (15.) *And that he died for all, that, etc.* A repetition of the first thing "judged," above, to be followed by another thing "judged." *They which live*: Same as the "dead" of v. 14. Though dead to sin and to their former selves, they live, or ought to live, to Christ and to righteousness, as risen with him. (16.) *Know we no man after the flesh*: Because we must look at the carnal man as dead, as lost. Only as a new man can the believer live. *Christ after the flesh*: He is risen and glorified. He was known so, sinless and alive, yet made in the likeness of sinful flesh with a dying body, and now we know him so no more. (17.) *In Christ*: A Christian. *A new creature*: This form of expression is Jewish as is also the "new birth," or regeneration. *Old things are passed away, etc.*: Explanation of the words "new creature." *Old things* include not only sin, but all ideas under the law as a school master. (18.) *All things*: All things belonging to the new creature, or new creation. *Ministry, Service* (which is appointed as the earthly means of bringing about the prepared reconciliation) *Reconciliation*: Since God is angry with the wicked, and the carnal mind is at enmity with God. (19.) *To wit, that God was in Christ, reconciling, etc.*: Better, Inasmuch as it was God who was in Christ, reconciling, etc. *The world unto himself*: God does not change in the reconciling. *Not imputing, etc.*: The terms of peace throw sin utterly out of account, as atoned for. *Committed unto us*: Put in us. *Word*: Declaration. (20.) *Ambassadors*: From the sovereign who wishes to end this war.

For Corinth, Ephesus, Macedonia, Moses, Reconciliation, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : State from this lesson, what God has done for the believer, and what the believer may do for God.

Older scholars : Note the new motive, the judgments, the knowledge, the being the surroundings, the relation to God, the office, and the work of the believer, as shown in the lesson.

QUESTIONS ON HOME READINGS.

What does the Lord promise to take away to make room for the new heart? From what three risks are treasures in heaven safe? To whom does Christ give power to become the sons of God? Whose inheritance do the sons of God share? What is said to be the effect of one man's obedience? What is the limit of the believer's possessions, and who owns him?

QUESTIONS ON MARGINAL REFERENCES.

Unto what do Christ and the believer die, and unto whom do they live? Whom does Christ recognize as his nearest relations? What place did an angel ask some women to come and see? Why did the Lord advise Israel to forget the old things? What did a voice from heaven say had passed away? Whose righteousness was Christ set forth to declare? What are we exhorted to do, and what not to do, to-day? What burden did Christ bear for many, and for whom did he intercede?

INTRODUCTORY QUESTIONS.

What was the title of the last lesson? From which epistle was it taken? In which epistle is to-day's lesson found? How long after the other was it written? In what year? From what city? What ministry does the apostle exalt in this epistle? What is the subject of this part of the letter? (Title of to-day's lesson.) Whom does it show as holding this ministry? What is the message of this ministry? (Golden text.) What is the topic of to-day's lesson? The outline? Recite the selected verses.

QUESTIONS ON LESSON.

Newness of Life, v. 14-17.—What is the power that constrains the believer? What may we infer from the fact that one died for all? What was the purpose of Christ's dying for the living? What did he do for them besides dying? How does this living unto Christ affect the believer's knowledge of men? How is the newness of this life, as regards the man himself, expressed? How as regards his relation to other things? What is the duty of the believer in view of his newness of life in Christ? (Eph. 4 : 22, 23.)

Reconciliation to God, v. 18-20.—From whom do all these new things come? By whom hath God reconciled us unto himself? What ministry has he given to us? What is the message of this ministry in regard to the person of Christ? What in regard to his work? What in regard to the sins of men? To whom has he committed this now? What office, then, do believers hold? Who speaks through them? What in Christ's stead do they urge? What comfort does the thought of his reconciliation to God bring to the believer? (Rom. 5 : 10.)

Righteousness in Christ, v. 21.—On what work of God for us is the apostle's plea for reconciliation based? What was the object of Christ's becoming sin for us? In whom alone can this righteousness be ours? What is the basis in the believer's life of his righteousness in Christ? (Rom. 1 : 17.)

Review Questions.—What three possessions of the believer does this lesson bring before us? What was our state before Christ died for us? What blessing did his resurrection bring to believers in him? How ought the renewed believer to look upon old things and new? What new relation to God did Christ secure to believers? Of what ministry did the apostles count themselves ambassadors? What is their message to all sinners? Have you heeded that message? Of whose righteousness does the intercession of Christ make the believer a partaker? Have you all the possessions to which the believer in Christ is entitled? Have you given this message from him to others?

PROMPTINGS TO FURTHER STUDY.

Where in the Old Testament is it said that the Lord redeemed his people because he loved them? How is it said that the Lord's people compared in numbers with other peoples when he chose them because of his love for them? What two men pledged their lives for a woman's safety in case she was faithful to their cause? What reconciliation is a necessary step when desiring to be accepted of God?

LESSON VI. August 10, 1879.

DAILY HOME READINGS.

M.—Gal. 5 : 22-26; 6 : 1-9. The believer's character.
 T.—Eph. 5 : 1-10. The fruit of the Spirit.
 W.—Prov. 11 : 23-31. The fruit of the righteous.
 T.—Rom. 8 : 1-14. Led by the Spirit.
 F.—Psa. 126 : 1-6. The sower bringing sheaves.
 S.—2 Pet. 1 : 1-11. Partakers of the divine nature.
 S.—1 Pet. 1 : 13-25. Holy as God is holy.

GOLDEN TEXT.

Be not deceived; God is not mocked :
 for whatsoever a man soweth, that
 shall he also reap.—Gal. 6 : 7.

GAL. 5 : 22-26; 6 : 1-9.]

THE FRUIT OF THE SPIRIT.

[Bible margin, A. D. 58.]

Connection with the last lesson.—In time, this lesson follows the last immediately. Paul having proceeded from Macedonia to Corinth, is still on his third missionary journey. The Epistle was written to warn against false teachers, and against resting on anything else than faith in Jesus Christ. Paul vindicates his own apostleship, and the revelation made to him; sets forth faith as the ground of justification of all men, in former times as well as now; and appeals to Christians to follow the Spirit. Place of writing, Corinth; of first reading, Galatia. Time, winter of A. D. 57.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,¹

23. Meekness, temperance: against such there is no law.²

24. And they that are Christ's have crucified the flesh with the affections and lusts.³

25. If we live in the Spirit, let us also walk in the Spirit.⁴

26. Let us not be desirous of vainglory, provoking one another, envying one another.⁵

1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.⁶

2. Bear ye one another's burdens, and so fulfil the law of Christ.⁷

3. For if a man think himself to be something, when he is nothing, he deceiveth himself.⁸

4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.⁹

5. For every man shall bear his own burden.¹⁰

6. Let him that is taught in the word communicate unto him that teacheth in all good things.¹¹

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.¹²

8. For he that soweth to his flesh shall of the flesh reap corruption; ¹³ but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.¹⁴

¹ Eph. 5 : 9. ² 1 Tim. 1 : 9. ³ Rom. 6 : 6. ⁴ Rom. 8 : 5. ⁵ Phil. 2 : 3, 4. ⁶ Heb. 12 : 13. ⁷ Rom. 15 : 1; Gal. 5 : 13, 14. ⁸ Rom. 12 : 3. ⁹ 2 Cor. 13 : 5. ¹⁰ Rom. 2 : 6. ¹¹ Rom. 15 : 27. ¹² 2 Cor. 9 : 6. ¹³ Job 4 : 8; Hos. 8 : 7. ¹⁴ Matt. 24 : 13.

[Commit to memory verses 22-26.]

TOPIC.

The Believer's Character.

OUTLINE.

1. Its Graces, v. 22-24.
2. Its Evidences, v. 25, 26, 1-6.
3. Its Results, v. 7-9.

LESSON NOTES.—(22.) *Fruit*: As if, Good works (Eph. 2 : 10). *Love*: The chief fruit (1 Cor. 13). *Joy, peace*: See Rom. 14 : 17. (23.) *Temperance*: Control of one's passions and appetites; moderation. *Against such there is no law*: The law is not made for a righteous man (1 Tim. 1 : 9); for it is fulfilled by love. (24.) *Crucified*: So that the flesh, with its lusts and affections, is ignominiously dead: the life we have is from the Spirit alone. (25.) Read the verse, "If we live by Spirit, by Spirit also let us walk." (26.) All the things mentioned in v. 22, 23, 26, are among those enumerated in 1 Cor. 13, as belongings of love. (1.) Continued application of the general precepts just given above, especially those in v. 22. *If*: Or, Although. *In a fault*: Or, In any transgression. *Spiritual*: Living by, or in, the Spirit. *Restore*: The same word is elsewhere used of mending (as Matt. 4 : 21; Mark 1 : 19), and making perfect (as Heb. 13 : 21). *In the spirit of meekness*: In a meek spirit; with meekness. *Considering*: Looking to. (2.) *Burdens*: Heavy things; especially of his burdened spirit; his faults and sense of guilt. *And so fulfil*: Better, And thus (in so doing) ye shall fulfill. *The law of Christ*: Which Christ gave (as John 13 : 14, 15, 34). (3.) *When he is nothing*: For all he is or has is a gift of the Spirit. (4.) *Have rejoicing in himself alone, and not in another*: As if, Prove yourself, and you will find faults enough of your own over which you could boast, if they were another's, and you as good as you think. (5.) *Burden*: What he has to carry. Not quite as in v. 2. No one can escape his own conscience. (6.) *Communicate unto him*: Give him a share. *Good things*: Including temporal things. (9.) *In due season*: And of course not yet.

For Corinth, Galatia, Galatians, Macedonia, Temperance, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : Give some illustrations from the Old Testament of this law of sowing and reaping.

Older scholars : State your idea of the relation to each other of the three graces first named in this lesson ; and show in what varied circumstances the last six express the first three.

QUESTIONS ON HOME READINGS.

In what three general qualities is the fruit of the Spirit summed up ? What kind of a tree is the fruit of the righteous said to be ? What certain proof of divine sonship does Paul lay down ? What is the promise for the weeping sower ? By what are men helped to become partakers of the divine nature, and what have they escaped ? What reason does God give for exhorting us to be holy ?

QUESTIONS ON MARGINAL REFERENCES.

For what sort of people is the law made ? What two classes of people does Paul describe by the things they mind ? How should we have a care for the lame when we are making paths for ourselves ? What is the duty of the strong towards the weak ? How was the law of Christ written in the Old Testament ? By what measure ought a man to estimate himself ? By what measure will God render to every man at the last day ? What is said about them that plow iniquity and sow wickedness ? What about them that have sown the wind ?

INTRODUCTORY QUESTIONS.

From which epistle was the last lesson taken ? During which of Paul's journeys was it written ? From what city ? To whom was the epistle written from which we study to-day ? From what place ? In what year ? What warning, what vindication, what doctrine, and what appeal does it contain ? What was the title of the last lesson ? What is the title of this ? In what is the fruit of the Spirit seen ? [Topic.] Under what three divisions does the lesson consider this character ? [Outline.] What is the warning of the golden text ? Recite the selected verses.

QUESTIONS ON LESSON.

Graces of the Believer's Character, v. 22-24.—What nine Christian graces does the apostle name ? From whom do they come ? What is the relation of the law to them ? What are Christ's own people said to have done to the flesh and its appetites ? What is our duty about the possession of Christian graces ? (Phil. 2 : 1, 2.) What does Jesus say is our only hope of bearing the fruit of the Spirit ? (John 15 : 4.)

Evidences of the Believer's Character, v. 25, 26, 1-6.—How may we best prove that we live in the Spirit ? To this end, what ought we to avoid one with another ? What is the danger in this for the stronger ? What for the weaker ? What should we try to do for those who fall ? In what Spirit ? With what humbling thought ? What is our duty toward the burdened ? Whose law may we thus fulfill ? How in a vainglorious Spirit may a man deceive himself ? How may he test himself ? In whom shall his rejoicing—if he has any—then be ? What burden must every man bear ? What is the one taught exhorted to do toward his spiritual teacher ? What does such helpfulness toward the sinful, the burdened, and the spiritual teacher show ? (2 Cor. 8 : 24.)

Results of the Believer's Character, v. 7-9.—Against what danger are we warned ? What may we bear in mind concerning God ? What is the law of sowing and reaping ? What shall he reap who sows to the flesh ? What he who sows to the Spirit ? In what course are we exhorted not to be weary ? When shall the harvest come ? On what condition shall we reap ? By what rule will God render to every man at the last ? (Rom. 2 : 6-11.)

Review Questions—Of what fruit does this lesson tell ? Name the different kinds of fruit here included. Whose character bears such fruit ? Under what other name than fruit do we speak of these traits ? If these graces exist in the believer, how will it be evidenced ? What will be the result in eternity of a believer's godly character ? For what harvest are you sowing ?

PROMPTINGS TO FURTHER STUDY.

What fruit is better than fine gold ? What was to be brought upon a people as the fruit of their thoughts ? Which of the ten commandments shows that both good and evil produce lasting fruit ? Where are they planted who shall bring forth fruit in old age ? What righteous servant of God suffered because his spirit was provoked by impatient men ? When were two apostles so provoked at one another that they could no longer work together in harmony ?

LESSON VIII. August 24, 1879.

DAILY HOME READINGS.

M.—Phil. 2 : 1-13. The believer's spirit.
T.—Eph. 4 : 1-13. A spirit of unity.
W.—Eph. 4 : 20-32. A spirit of kindness.
T.—Gal. 5 : 13-21. A spirit of service.
F.—1 Thess. 5 : 16-23. A spirit of prayer.
S.—Heb. 10 : 30-39. A spirit of confidence.
S.—Gal. 3 : 26 to 4 : 7. A spirit of adoption.

GOLDEN TEXT.

Let this mind be in you, which was also in Christ Jesus.—*Phil.* 2 : 5.

PHIL. 2 : 1-13.]

THE MIND OF CHRIST.

[Bible margin, A. D. 64.]

Connection with the last lesson.—This epistle was written by Paul (and Timothy) shortly after the Epistle to the Ephesians, in the autumn of A. D. 62, at Rome. At Philippi, the chief city of Macedonia, Paul had met persecution, received stripes, and been put in prison with Silas, on his second missionary journey.

1. If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,¹

2. Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.²

3. *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.³

4. Look not every man on his own things, but every man also on the things of others.⁴

5. Let this mind be in you, which was also in Christ Jesus : ⁵

6. Who, being in the form of God,⁶ thought it not robbery to be equal with God : ⁷

7. But made himself of no reputation,⁸ and took upon him the form of a servant, and was made in the likeness of men : ⁹

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.¹⁰

9. Wherefore God also hath highly exalted him, and given him a name which is above every name : ¹¹

10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ; ¹²

11. And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. ¹³

12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling :

13. For it is God which worketh in you both to will and to do of *his* good pleasure. ¹⁴

¹ Col. 3 : 12-15. ² John 17 : 20, 21. ³ 1 Pet. 5 : 5. ⁴ 1 Cor. 10 : 24. ⁵ John 13 : 15. ⁶ John 1 : 1, 2 ; 17 : 5 ; Heb. 1 : 3. ⁷ John 5 : 18. ⁸ Isa. 53. ⁹ John 1 : 14. ¹⁰ Heb. 12 : 2. ¹¹ Eph. 1 : 20-22. ¹² Isa. 45 : 22, 23. ¹³ Acts 2 : 36. ¹⁴ Heb. 13 : 20, 21.

[Commit to memory verses 5-11.]

TOPIC.

The Believer's Spirit.

OUTLINE.

1. Its Exhibit, v. 1-4.
2. Its Pattern, v. 5-11.
3. Its Confidence, v. 12, 13.

LESSON NOTES.—(1) *Consolation* : Or, Encouragement. *Comfort in love* : Consolation which love gives. *Fellowship of the Spirit* : Sharing in the Spirit. *Bowels and mercies* : Heart and pity. (2.) *Fulfil ye my joy* : Make ye my joy full. *Likeminded* : Minding or caring for the same thing. *Of one accord* : In feeling ; sympathizing. *Of one mind* : The verse should end with a comma. Read this clause, with the first one of v. 3, thus : " Minding (or, thinking) the one (*i. e.*, the same) thing ; nothing according to strife nor according to vainglory." (3) In the Greek the sentence is continuous through v. 1-4 : *Let each esteem* is " each esteeming," and *Look*, in v. 4, is " looking." (5.) *Let this mind be in you, which was also in Christ Jesus* : Let this be minded (thought) within you, which was also [minded] within Christ Jesus. (6.) *Who, being in the form of God, thought it not robbery to be equal with God* : Who, existing in form of God, thought that the manner of being which was equal with God, was not a robbery. That would have been only " looking on his own things." But he preferred to come into the world in a different way. Yet while in the world he " made himself equal with God" in one way. See John 5 : 18 ; 10 : 33. (7.) *But* : yet. *Made himself of no reputation* : Literally, Emptied himself. *Servant* : Slave. (8.) *Fashion* : Frame ; style of existence. (9) *Given* : Freely given ; presented. As Christ prayed (John 17 : 5). (10.) *At the name of Jesus* : Better, in the name of Jesus ; as in the name of God (Psa. 63 : 4). *Every knee should bow* : All prayer should be made ; not merely that all should be under his rule. (13.) *Worketh in you* : Is the working power in you. *To do* : Meaning the inward doing, or activity. *Of his good pleasure* : Better, For his satisfaction, or approval.

For Cross, Macedonia, Philippians, Servant, Silas, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : Give in your own words the story of Paul's first visit to Philippi.

Older scholars : State what the Bible tells us about Christ before he came to this world in the flesh, and after he went away from it.

QUESTIONS ON HOME READINGS.

What is the unity which believers are to endeavor to keep? By what plea are we exhorted to be kind to one another? In what spirit are we to serve one another? How often are we to pray? What is the reward of the believer's confidence and patience? How are they who have the spirit of adoption taught to address God?

QUESTIONS ON MARGINAL REFERENCES.

What is called in the New Testament the bond of perfectness? What reason does Jesus give for wishing unity to his disciples? What clothing does Peter recommend for all believers?

INTRODUCTORY QUESTIONS.

From what city was this epistle written? In what year? To what church? During which journey was Paul at Philippi? How was he called to go there? Acts 16:9-12. What was the topic of the last lesson? What is the topic of this? Its outline? Its title? Its golden text? Recite the selected verses.

QUESTIONS ON LESSON.

Exhibit of the Believer's Spirit, v. 1-4.—By what four motives does Paul urge the Philippian Christians to make his joy full? In what four ways may they do it? To accomplish this, what must they avoid? How must they esteem others? How else have regard for others? What exhibit of his spirit in his disciples does Jesus long for; and why? John 17:20, 21.

Pattern of the Believer's Spirit, v. 5-11.—Like whose mind should the mind of Christ's disciples be? What did Jesus think of his equality with God? What did he consent to make himself? What form did he take upon him? In whose likeness was he made? Being in this fashion, what spirit did he show? What evidence of obedience did he give? What death did he die? In consequence of this humiliation and obedience, what has God done to him? How exalted a name has he given him? What reverence is to be paid that name? By whom? What confession shall these also make? To whose glory is this acknowledged lordship of Jesus Christ? To whom is Christ a pattern in his life of service and of sacrifice? 1 Peter 2:21.

Confidence of the Believer's Spirit, v. 12, 13.—By what affectionate name does Paul address the Philippians? To what former and present conduct does he refer? What does he exhort them to work out? In what spirit? With what encouragement? What is the true measure of the believer's confidence? Phil. 4:13.

Review Questions.—Of whose spirit does our lesson tell? What exhibit of this spirit are Christians urged to make? By what inducement are they urged to it? What pattern of this spirit is held before Christians? How did Jesus illustrate this spirit? What was his reward? What is the duty of Christians in manifesting the mind of Christ? What is to be their ground of confidence? How can we exhibit the mind of Christ? What good may we hope for from this? What may be our confidence in all our struggles to be like Christ?

PROMPTINGS TO FURTHER STUDY.

What consolation of Christ was waited for by a devout man? Whose name means "son of consolation"? In what way are Christians sure to have fellowship with each other?

MONTHLY REVIEW QUESTIONS.

Titles.—[Answer with title.] Which lesson would help us in loving? Which would help us in fighting? Which would help us in preaching? Which would help us in sowing?

Golden Texts.—[Answer with golden text.] Which lesson tells us in whose mind we ought to be? Which tells us in whose armor we ought to stand? Which tells us in whose stead we ought to plead? Which tells us in whose sight we ought to sow?

Teachings.—[Answer with topic.] Which lesson shows us how to stand well before men? Which shows us to serve men to advantage? Which gives us the secret of wealth? Which gives us the secret of safety?

LESSON IX. August 31, 1879.

DAILY HOME READINGS.

M.—Col. 3: 16-25. The believer's duties.
 T.—John 5: 31-47. Search the Scriptures.
 W.—Luke 10: 25-37. Love God and man.
 Th.—1 Tim. 4: 12 to 5: 4. Show piety at home.
 F.—Rom. 12: 6-17. Serve God in business.
 S.—1 Cor. 10: 23-33. Seek God's glory in everything.
 S.—Matt. 6: 1-6. Expect His reward.

GOLDEN TEXT.

And whatsoever ye do, do it heartily,
 as to the Lord, and not unto men.—
 Col. 3: 23.

COL. 3: 16-25.]

PRACTICAL RELIGION.

[Bible margin, A. D. 64.]

Connection with the last lesson.—Paul, in connection with Timothy, wrote this Epistle in the spring of A. D. 62, at Rome, before, or at about the same time with, his Epistle to the Ephesians. The Epistle warns against clinging to forms and rituals established by men, which are after the earthly spirit, and not in the spirit of those who are risen with Christ; in whom is no distinction of class or sex, and whose service is love. When Paul was at Colosse is not recorded; but probably it was on his third missionary journey.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.¹

17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus,² giving thanks to God and the Father by him.³

18. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.⁴

19. Husbands, love *your* wives, and be not bitter against them.⁵

20. Children, obey *your* parents in all things: for this is well pleasing unto the Lord.⁶

21. Fathers, provoke not your children to anger, lest they be discouraged.⁷

22. Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:⁸

23. And whatsoever ye do, do it heartily, as to the Lord, and not unto men;⁹

24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.¹⁰

25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.¹¹

¹ Eph. 5: 19, 20. ² 1 Cor. 10: 31. ³ Rom. 1: 8. ⁴ Eph. 5: 22. ⁵ 1 Pet. 3: 7. ⁶ Eph. 6: 1-3. ⁷ Eph. 6: 4. ⁸ 1 Tim. 6: 1. ⁹ Eph. 6: 7, 8. ¹⁰ 1 Cor. 7: 22, 23. ¹¹ Deut. 10: 17.

[Commit to memory verses 16-20.]

TOPIC.

The Believer's Duties.

OUTLINE.

1. In Heart, v. 16, 17.
2. In Deed, v. 18-22.
3. In Expectation, v. 23-25.

LESSON NOTES.—(16.) *The word of Christ*: The word which Christ speaks in us (2 Cor. 13: 3); the gospel. *Dwell in you*: Within you, as in a house. *Richly*: In rich measure. *In all wisdom*: Should be joined to the following clause: In all wisdom teaching, etc. *In psalms*, etc.: By, or with, psalms, etc. *Singing with grace*, etc.: Or, In grace singing, etc. It is to be noted that "all wisdom" is requisite for this teaching and admonishing; but the "singing in your hearts" requires "grace." (17.) *Whatsoever ye do*: Everything which ye may do. *All*: All of them. *Giving thanks*: Uttering thanks. *God and the Father*: Or, The God [and] Father. "God the Father" is the best English equivalent expression. (18.) *As it is fit in the Lord*: As it is a Christian's duty. (19.) *Be not bitter against them*: Be not embittered with hate or anger against them. (20.) *In all things*: According to all [the precepts]; in all respects. The rule is general; and the exceptional cases where man ought to obey God rather than man, are understood as a matter of course. *Unto the Lord*: Or, In the Lord. (21.) *Discouraged*: "A broken spirit is the plague of you," says Bengel. (22.) *Servants*: Slaves; as well as others. *Masters according to the flesh*: According to the Spirit, the slaves are the Lord's freemen. "One is your master, even Christ." *Eyeservice*: Service only when the master is looking. *Menpleasers*: God is the one you must strive to please. (23.) *Do it heartily*: Work at it from your soul. *To the Lord*: As for Christ, who is your master (v. 24). (24.) *Of the Lord*: From the Lord: from that direction. *The reward of the inheritance*: The inheritance of the heirs of salvation for reward. (25.) *For the wrong*: Or simply, The wrong. *No respect of persons*: Earthly master and earthly servant are alike before God, and before the Master, Jesus Christ.

For Colosse, Colossians, Ephesians, Ephesus, Hymns, Psalms, Rome, Servants, Songs, Timothy, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars.: State the duty which the apostle urges upon Christian children especially.

Older scholars.: Give the first verse of the lesson without the punctuation, and then punctuate it as you think makes the best sense.

QUESTIONS ON HOME READINGS.

Why were the Jews told to search the Old Testament Scriptures? In what parable did Jesus illustrate how we ought to show our love for our neighbors, and who they are? In what place should children learn to show piety first? How does the apostle connect activity in business with the Lord's service? What things does he say we should do to the glory of God? From whom alone should we desire and expect a reward?

QUESTIONS ON MARGINAL REFERENCES.

What inspired words have we to help us in our Christian speech and song? Through whom may we offer thanks to God? Why should the Christian husband give honor to his wife? In whom should children obey their parents? As unto whom should servants obey their masters? How may a Christian servant keep the name of God from being dishonored? How does the Lord reward the good deeds of all who serve him? In what sense is the Christian servant a free man, and the freeman a servant? In what respects is God represented by Moses as unlike many human judges?

INTRODUCTORY QUESTIONS.

From which Epistles were the last two lessons taken? From what place were they written? To whom was the lesson of to-day addressed? From what place? At what time? When was Paul at Colosse, if at all? From what expression of his do many think that he was never there at all? (Col. 2: 1.) Against what does Paul give warning in this Epistle? What is the title of this lesson? Its topic? Its outline? Its golden text? Recite the selected verses.

QUESTIONS ON LESSON.

The Believer's Duties in Heart, v. 16, 17.—Whose word should dwell richly in believers? In what manner will this enable them to instruct one another? In what ways ought they to praise God with their lips? What preparation for praise ought to be in their hearts? In whose name should they do and say everything? To whom and by whom should they give thanks? Why ought we to keep our hearts with all diligence? Prov. 4: 23. What influence has the heart upon the outer life? Matt. 12: 35.

The Believer's Duties in Deed, v. 18-22.—How should Christian wives treat their husbands? According to what standard? How should Christian husbands treat their wives? How should Christian children treat their parents? What encouragement is given to this obedience? How should Christian fathers treat their children? Why? How should Christian servants treat their earthly masters? What kind of service should they not render? Whom should they try to please? Whom should they fear? Why should a professed believer be careful to show his religion in his conduct toward others? 1 John 4: 20, 21.

The Believer's Duties in Expectation, v. 23-25.—In what spirit and manner ought believers do everything? As if it were to whom? What may they know about their reward? Who is their real master? What shall those who have oppressed them receive? Before whom are masters and slaves judged alike? Who of us are to appear before Christ for judgment? And according to what will be our reward? 2 Cor. 5: 10.

Review Questions.—Of whose duties does our lesson treat? What help to a right heart is enjoined upon us? How much of our work ought to be done in the name of Jesus? What difference does it make, what a man has in his heart? What conduct does the apostle advise for wives? For husbands? For children? For fathers? For servants? What is the best evidence to the world that we love God? From whom should we expect our reward? When are we to be rewarded? Where will the award be announced? Are you ready for that judgment?

PROMPTINGS TO FURTHER STUDY.

Under what teaching did a good man promise to hold his tongue? Who was directed by God to teach a song to the people; and for what purpose? What example of singing in honor of God, earlier than the giving of the law, is recorded in the Bible? What Old Testament precept, and what New Testament precept also, show that singing should be with sense as well as spirit?

LESSON X. September 7, 1879.

DAILY HOME READINGS.

M.—1 Thess. 4 : 13-18. The believer's hope.
 T.—Mark 5 : 21-24, 35-43. Not dead, but sleeping.
 W.—John 5 : 19-29. The voice of the Son.
 T.—Acts 1 : 1-11. The promise of his coming.
 F.—1 Thess. 5 : 1-11. The time of his coming.
 S.—John 14 : 1-12. The hope of the living.
 S.—Rev. 7 : 9-17. The vision of the saved.

GOLDEN TEXT.

And so shall we ever be with the
 Lord.—1 Thess. 4 : 17.

1 THESS. 4 : 13-18.]

THE COMING OF THE LORD.

[Bible margin, A. D. 54.]

Connection with the last lesson.—The first Epistle to the Thessalonians is probably the first written book of the New Testament. It was written by Paul, in connection with Silvanus and Timothy, from Corinth, on his second missionary journey, A. D. 52. The Thessalonians are commended for their Christian effort, and exhorted to walk in all respects as those who wait for the coming of the Lord.

13. But I would not have you to be ignorant, brethren, concerning them which are asleep,¹ that ye sorrow not,² even as others which have no hope.³

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.⁴

15. For this we say unto you by the word of the Lord,⁵ that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.⁶

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God :⁷ and the dead in Christ shall rise first :⁸

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air :⁹ and so shall we ever be with the Lord.¹⁰

18. Wherefore comfort one another with these words.¹¹

¹ Rev. 14 : 13. ² Lev. 19 : 28. ³ Eph. 2 : 12. ⁴ 1 Cor. 15 : 13-20. ⁵ 1 Cor. 15 : 1, 2. ⁶ 1 Cor. 15 : 50, 51. ⁷ Matt. 24 : 30, 31. ⁸ 1 Cor. 15 : 23. ⁹ Acts 1 : 9, 11 ; Rev. 11 : 12. ¹⁰ John 12 : 26 ; 2 Cor. 5 : 8. ¹¹ 1 Thess. 5 : 11.

[Commit to memory verses 13-18.]

TOPIC.

The Believer's Hope.

OUTLINE.

1. For the Dead in Christ, v. 13-15.
2. For the Coming of Christ, v. 16.
3. For the Living in Christ, v. 17, 18.

LESSON NOTES.—(13.) *But I would not have you to be ignorant* : But we are not willing that you should be ignorant. *Them which are asleep* : Those who have fallen asleep, *i. e.*, have died. *That ye sorrow not, even as others which have no hope* : In order that ye may not sorrow (be in grief) as indeed others sorrow who have no hope ; as they sorrow over their dead. Those who "are asleep" here, especially, are the dead among the Thessalonian Christian community. *Others* : The others ; the heathen. (14.) *For* : The reason against such sorrow is now to be given. *If we believe* : As we certainly do. *Even so them also* : Even so we must believe that them also. *Which sleep in Jesus* : They are still a part of Christ's body, he being the head. Yet it seems that the true rendering is : Them also which sleep God through Jesus will bring with him. *With him* : With Jesus. Through him, God will bring them with him at his appearing. (15.) *For this we say* : What follows ; not what goes before in v. 14. *By the word of the Lord* : In a declaration of the Lord ; by revelation, or by a communication from the Lord. What he is going to say is no conjecture of his. *The Lord* here seems to mean Jehovah : the expression is an Old Testament one, and different from "the Lord" immediately after, and in v. 16, 17. *We which are alive and remain unto* : Such of us as remain alive until, or at. *The coming* : In Greek, *Parousia* ; the coming, or presence. *Shall not prevent* : Shall by no means anticipate, or be before. *Prevent*, in old English, had its Latin sense of "come before ;" get the start of ; outstrip, etc. A like use of the word occurs in Psa. 119 : 147 ; and indeed everywhere else in our English Bible. *Them which are asleep* : Those who are dead. (16.) *For the Lord himself* : The Lord Jesus Christ himself. *With a shout* : With word of command ; with shout of calling. The word is nowhere else used in the Greek Testament. *With the voice of the archangel* : Better, With voice of an archangel ; or, With archangel's voice. *With the trump of God* : Better, With trumpet of God, sounding. *Trumpet of God* may mean no more than "mighty [sound of] trumpet." *The dead in Christ* : Those who have died in the Lord ; a different expression from that above rendered "them which sleep in Jesus." (17.) *The Lord* : Jesus Christ, in both places. (18.) *Comfort* : Or, Exhort ; or, Encourage.

For Archangel, Corinth, Silvanus, Thessalonians, Timothy, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : State what Jesus said to his disciples the night before he died about his coming again.

Older scholars : Collect passages from the Epistles where the second coming of Christ is used as a motive to Christian faithfulness.

QUESTIONS ON HOME READINGS.

For what saying did the people laugh at Jesus in the house of Jairus? By what action shall all who are in their graves respond to the call of Christ? In what manner shall Jesus come again? How long before his coming shall we know when it will be? What is the promise of Christ to the living at his coming again? How is this life with him described in the Apocalypse?

QUESTIONS ON MARGINAL REFERENCES.

For what reasons are those called blessed who die in the Lord? And who declares this? What mutilations of the body in mourning were forbidden in the Levitical law? Of what harvest has Christ become the first-fruits? What shall happen alike to the dead and the living at Christ's coming? Who shall be sent to announce Christ's coming? In what order shall the dead be raised? What, in view of this hope, is the duty of believers toward one another?

INTRODUCTORY QUESTIONS.

From what Epistle was our last lesson taken? From what is to-day's lesson? Who were with Paul when he wrote this Epistle? From what city was it written? In what year? How early among the books of the New Testament was it probably written? For what are the Thesalonians commended by Paul? What is the purport of his exhortation to them? What was the topic of the last lesson? What is the topic for to-day? What great event is suggested in the title as the believer's hope? What three phases of hope are named in the lesson outline? What culmination of hope is declared in the golden text? Recite the selected verses.

QUESTIONS ON LESSON.

The Believer's Hope for the Dead in Christ, v. 13-15.—What does Paul call those to whom he is writing? About whom did he desire them to have knowledge? What is meant here by "sleep"? What effect upon the believers' sorrow did Paul expect the knowledge of which he spoke to have? What was their belief about Jesus? What might they believe concerning them who sleep with him? On what authority does Paul make the statements which follow? What is said of believers who are still on earth, when the Lord comes? What is meant here by "prevent"? What truth concerning Jesus is linked with our hope for the dead in Christ? 1 Cor. 15: 13.

The Believer's Hope for the Coming of Christ, v. 16.—Who is it said shall surely come again? Whence shall he come? By what three signals shall his coming be heralded? Who shall rise to meet him first? When is the time of our Lord's second coming? Mark 13: 32. What does Jesus say is our duty in view of our ignorance of the time? Mark 13: 35-37.

The Believer's Hope for the Living in Christ, v. 17, 18.—Who are to be caught with the risen saints? Into what? To meet whom? Where? To be with the Lord for how long? What use are we told to make of these words? What then is our comfort in this blessed hope? 1 Thess. 5: 9, 10.

Review Questions.—Of whose hope is our lesson to-day? Of whose coming? Of whose resurrection? Why should the sorrow of Christians over their dead in Christ differ from that of other people? What should they hope for them? On whose word is this hope founded? What two classes shall there be at Christ's coming? Which shall rise first? What knowledge of the time of Christ's coming have we? What duty is ours meantime? With whom are believers to be from that time onward? Who are included in this term "believers"? Are you of that number?

PROMPTINGS TO FURTHER STUDY.

Where in the Bible is the earliest mention of death under the figure of sleep? When death came upon mankind, how long was it declared that man's sorrow should continue? What passage mentions Jesus' resurrection as proof that he was the Son of God? In what sense are Christians before their death risen with Christ? and what passage shows their duty? What is to be destroyed at the coming of the Lord? and how is its coming declared a counterfeit? Upon whom shall the Lord take vengeance at his coming? In what passage did an apostle warn his hearers not to be troubled by an immediate expectation of the day of the Lord?

LESSON XI. September 14, 1879.

DAILY HOME READINGS.

M.—1 Tim. 6 : 6-16. The believer's struggles.
T.—Luke 12 : 13-34. Against covetousness.
W.—Phil. 4 : 5-13. For contentment.
T.—Titus 2 : 1-15. Against worldliness.
F.—Eph. 3 : 13-21. For spirituality.
S.—Jude 17-25. Against falling away.
S.—Rev. 2 : 1-11. For continuance.

GOLDEN TEXT.

They are not of the world, even as I am not of the world.—*John 17 : 16.*

1 TIM. 6 : 6-16.]

THE CHRISTIAN IN THE WORLD.

[Bible margin, A. D. 65.]

Connection with the last lesson.—After Paul's stay of two years at Rome, where he wrote the Epistles to Philemon, to the Colossians, Ephesians, and Philippians, he was probably released in the spring of A. D. 63, and probably went to Spain A. D. 64; to Asia Minor A. D. 66; and thence to Macedonia A. D. 67; where he wrote this Epistle in the spring. Timothy was then probably at Ephesus. Timothy is instructed how to lead and teach the people, as a leader, and as Paul's own son in the faith; and how he himself should behave as such.

6. But godliness with contentment is great gain.¹
7. For we brought nothing into *this* world, and *it* is certain we can carry nothing out.
8. And having food and raiment, let us be therewith content.²
9. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.³
10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.⁴
11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.⁵

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.⁶

13. I give thee charge in the sight of God, who quickeneth all things,⁷ and before Christ Jesus, who before Pontius Pilate witnessed a good confession;⁸

14. That thou keep *this* commandment without spot unrebukeable, until the appearing of our Lord Jesus Christ:⁹

15. Which in his times he shall shew, *who* is the blessed and only Potentate, the King of kings, and Lord of lords;¹⁰

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.¹¹

¹ Prov. 16 : 8. ² Heb. 13 : 5. ³ James 5 : 1-3. ⁴ Ex. 23 : 8; Prov. 15 : 27; 20 : 21. ⁵ 2 Tim. 3 : 17. ⁶ Heb. 13 : 23. ⁷ Deut. 32 : 39. ⁸ Rev. 1 : 5; John 18 : 37; Matt. 27 : 11. ⁹ Phil. 1 : 6, 10. ¹⁰ 1 Tim. 1 : 16, 17. ¹¹ Ex. 33 : 20.

[Commit to memory verses 9-12.]

TOPIC.

The Believer's Struggles.

OUTLINE.

1. For Contentment, v. 6-10.
2. For Spirituality, v. 11, 12.
3. For Continuance, v. 13-16.

LESSON NOTES.—(6.) *With* : In conjunction with. *Is* is emphatic. The reason for the statement in this verse appears in the next. (7.) *We can carry nothing out* : The idea of the verse appears in Job 1 : 21; Psalms 49 : 17; Ecclesiastes 5 : 15. (8.) *Food* : Food to carry us through. *Raiment* : Coverings. *Therewith* : With these. *Content* : Sufficed; having enough. See Genesis 28 : 20; Hebrews 13 : 5. (9.) *Snare* : Or, Trap. *Many foolish and hurtful lusts* : Many desires, foolish and destructive. *Drown* : Or, Sink; or overwhelm. *Destruction and perdition* : Death and destruction. Both words refer to the soul's destruction. (10.) *The love of money* : Or, Covetousness. *The root* : Or, A root. *All evil* : Or, All evil things. *Which while some coveted after* : With which [covetousness, not money] some being excited (or, lustfully stirred up). *Erred* : Been made to wander; been seduced. *The faith* : Their active faith in Jesus. *Sorrows* : Pangs. (11.) *Flee* : Shun; run away from. *Follow after* : Pursue. (12.) *Fight the good fight* : As they who contend in the games. "Strive" to enter into the strait gate is the same word. *Lay hold on* : Take hold of. *Whereunto* : To which life. *Thou art also called* : Or, Thou wert called. *Professed a good profession* : Or, Confessed a good confession. (13.) *I give thee charge* : I give thee orders. *In the sight of* : Or, Before. *Quickeneth* : Maketh alive. *Who before Pontius Pilate witnessed a good confession* : Who before Pontius Pilate testified a good confession; gave faithful testimony. (14.) *Unrebukeable* : Irreproachable. *Appearing* : Same thing as the "brightness" of 2 Thess. 2 : 8; and so it should be rendered there. (15.) *Which* : Which appearing. *Blessed* : Happy. *Potentate* : Powerful ruler.

For Colosse, Colossians, Ephesians, Ephesus, Macedonia, Philemon, Philippi, Philippians, Pontius Pilate, Rome, Spain, Timothy, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars : Give the stories from the New Testament of two men, one of whom gave up his money for Jesus, and the other would not.

Older scholars : Gather from the New Testament record and references the history of Timothy, his parentage, conversion, and labors.

QUESTIONS ON HOME READINGS.

By what parable did our Saviour teach the folly of laying up treasures for one's self? In what state had Paul learned to be content? What must we deny in order to godly living? How does Paul pray that the Father, the Son, and the Holy Ghost may aid the believer to be spiritual? What title does Jude give to him that is able to keep us from falling?

QUESTIONS ON MARGINAL REFERENCES.

Under what circumstances is a little better than a great revenue? What promise is given as a better reason for contentment than having food and raiment? Against whom will the rust of gold and silver testify? Whose house does he that is greedy of gain trouble? Unto what deeds should the man of God be thoroughly furnished? Who kills and makes alive? What kind of a witness is Jesus Christ? What solemn testimony about himself did he give before Pilate?

INTRODUCTORY QUESTIONS.

From what Epistle was our last Sunday's lesson taken? From what city was it written? When? Who were Paul's companions at the time? From what Epistle is our lesson to-day? When was this written? From what country? Who was Timothy's mother? 2 Tim. 1 : 5. Of what religion was she? Of what nationality was his father? Where was Timothy's home? Acts 16 : 1. What was his reputation in his home? Acts 16 : 2. What is said of his early training? 2 Tim. 3 : 15. Where was Timothy when Paul wrote this Epistle? What important duty was he fulfilling there? What is the main intent of the letter? What is its title? Its golden text? Its topic? Its outline? Recite the selected verses.

QUESTIONS ON LESSON.

The Believer's Struggles for Contentment, v. 6-10.—What virtue does contentment need to make it a gain? What truth concerning our possessions may help us to contentment? With what necessary things ought we to be content? What dangers threaten those who would be rich? What is the end of these dangers? What is a root of all kinds of evil? From what has it led some astray? How have they suffered for it? What attainable standard of contentment does Paul hold up for our example? Phil. 4 : 11-13.

The Believer's Struggle for Spirituality, v. 11, 12.—How ought the man of God to treat the temptations of wealth? What six kinds of spiritual riches should he seek after? In what fight should he have a part? On what should he lay hold? What that God has done should be a motive to him in it? What that he has done before many witnesses should spur him on? What does Jesus tell us to seek first, and what to leave to him? Matt. 6 : 33.

The Believer's Struggle for Continuance, v. 13-18.—In whose sight does Paul charge Timothy? What does he say of God's power? Before whom else is the charge made? What is said of the witnessing of Jesus? Until what event is this commandment to be kept? In what manner? When is this appearing to be? What three titles are here given to God? What attribute is his alone? Where does he dwell? How does this brightness affect men? With what two ascriptions does the lesson close? What two great motives does Paul urge for our continuing faithful to our profession? Heb. 4 : 14 ; 10 : 23.

Review Questions.—In what place of struggles does our lesson title show the Christian believer? What does the believer need to have in his struggles for contentment? What truths can help him to contentment with the necessities of life? What truths can help him to shun the love of money? What that is better than worldly riches ought the believer to struggle after? What fight shall he fight? What should we seek above all else? When only shall the believer's struggles cease? To what should this encourage him?

PROMPTINGS TO FURTHER STUDY.

Whose fathers inherited things wherein were no profit? and what were those things? What power and what rejoicing, in conjunction with riches, are the gift of God? In what passage is the state of things mentioned in verse 7 called a "sore evil"? Who lost his life and that of his family through covetousness? Who lost his health through covetousness?

LESSON XII. September 21, 1879.

DAILY HOME READINGS.

- M.—Titus 3: 1-9. The believer's conduct.
 T.—Rom. 13: 1-10. A law-abiding citizen.
 W.—James 1: 19-27. Maintaining good works.
 T.—John 1: 14-27. Receiving grace for grace.
 F.—Eph. 1: 1-12. Giving praise for grace.
 S.—2 Tim. 2: 14-26. Avoiding foolish questions.
 S.—Eph. 1: 15-23. Praying for true knowledge.

GOLDEN TEXT.

Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.—*Matt. 22: 21.*

TITUS 3: 1-9.]

THE CHRISTIAN CITIZEN.

[Bible margin, A. D. 65]

Connection with the last lesson.—Paul had probably gone from Macedonia to Ephesus, where he wrote this epistle in the autumn of A. D. 67, before starting for Nieopolis, where he intended to winter. The statement at the end of the Epistle, found in our English Bible, is doubtless incorrect. The Epistle is full of instructions to Titus as one left in Crete to establish the churches and ordain elders in them. The lesson shows of what things he was to put the people in mind.

1. Put them in mind to be subject to principalities and powers, to obey magistrates,¹ to be ready to every good work,²

2. To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.³

3. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.⁴

4. But after that the kindness and love of God our Saviour toward man appeared,⁵

5. Not by works of righteousness which we have done,⁶ but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;⁷

6. Which he shed on us abundantly through Jesus Christ our Saviour;⁸

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.⁹

8. *This* is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.¹⁰ These things are good and profitable unto men.

9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.¹¹

¹ Rom. 13: 1. ² Col. 1: 10. ³ Eph. 4: 31. ⁴ 1 Cor. 6: 11. ⁵ John 3: 16; 15: 13, 16. ⁶ Rom. 3: 20. ⁷ 1 John 3: 1-6. ⁸ Rom. 5: 5. ⁹ Rom. 8: 17, 24-30. ¹⁰ James 2: 17, 18, 26. ¹¹ 1 Tim. 1: 4; 2 Tim. 2: 16.

[Commit to memory verses 1-5.]

TOPIC.

The Believer's Conduct.

OUTLINE.

1. Working Good, v. 1, 2.
2. Receiving Grace, v. 3-7.
3. Shunning Follies, v. 8, 9.

LESSON NOTES.—(1.) *Put them in mind*: The disciples often need to have their memory jogged; as frequently in the Epistles. They already know their duty. *Magistrates*: All in authority. *Every good work*: Especially such as pertain to, or are recommended by, the authorities. (2.) *To speak evil of no man*: Whether rulers or not. *Brawlers*: Quarrelsome or contentious. *Gentle*: Or, Fair; reasonable; kind; good. *Showing all meekness unto all men*: Showing humility and gentleness to all men, whether Jew or Greek, good or bad. Verse 1 shows the duty of Christian citizens toward the government; verse 2, toward each other. (3.) *Deceived*: Walking in false ways. *Serving divers lusts*: Slaves to various desires. Even in the time when our English Bible was made, service meant slavery much oftener than now. *Living*: Spending our time, or life. *Hateful*: Rather, Hated. (4.) *After that*: Or, When. *Kindness*: Goodness, as a human quality. *Love . . . toward man*: One word: Philanthropy; or, Pity toward man; as a divine quality. (5.) *By*: Or, From; out of. *Works of righteousness which we have done*: Literally, Works which we did in (with) righteousness; that is, did righteously. *We* is emphatic. *His mercy*: His own mercy. *By the washing*: Through the washing. (6.) *Which*: Which Holy Spirit. *Shed*: Poured out. *Abundantly*: Richly. *Through Jesus Christ*: Shed through Jesus Christ. (7.) *That*: To the end that; for the purpose that; not, To the effect that. *His grace*: As shown in the things just mentioned. *According to the hope of*: Fully as we have hoped for. (8.) *Faithful*: To be fully believed. *I will that thou affirm constantly*: I will that thou maintain steadfastly. *Constantly*: Steadfastly; firmly; not Continually. *Maintain*: Practice as a trade; keep up the business of. (9.) *Strivings about the law*: Casuistry and pettifogging. *Vain*: Trifling; thoughtless; mad.

For Crete, Ephesus, Macedonia, Nicopolis, Principalities, Regeneration, Titus, see *Quarterly Bible Dictionary*.

SUGGESTIONS FOR WRITING.

Younger scholars: State the teaching or teachings which you have thought of most often in the study of this quarter's lessons.

Older scholars: Give a sketch of the life of Titus from the references to him in 2 Corinthians, Galatians, and 2 Timothy.

QUESTIONS ON HOME READINGS.

What four dues will the law-abiding citizen render? What should those who are hearers of the word be more than this? Whence do we receive grace for grace? For what do those who are accepted in the beloved return praise to God? What does Paul advise Timothy not to strive about, what to shun, and what to flee? What hope, what riches, and what power, does Paul pray that the Ephesians may know?

QUESTIONS ON MARGINAL REFERENCES.

To whom should every soul be subject? In what will those who are ready to every good work be fruitful? What six things must we put away in order to show all meekness to all men? How does Paul account for the change from the former foolish and malicious life? What was the measure of God's love to man? What relation have the deeds of the law to our justification? What blessing is shed in us by the Holy Ghost? Of whom, and with whom, are believers heirs?

INTRODUCTORY QUESTIONS.

From how many Epistles are the lessons for this quarter taken? Name them. From what Epistle was our last lesson? From what is this? Where was this letter to Titus written? When? From what region had Paul just come? Where was he going? Where was Titus at this time? What was his mission? What is the purport of this lesson? What is its title? Its golden text? Its topic? Its outline? Recite the selected verses.

QUESTIONS ON LESSON.

Working Good, 1, 2.—To whom was Titus to remind people of his subject? Whom to obey? For what to be ready? Of whom not to speak evil? What not to be? What to be? What to show towards all? What is faith if it does not show itself in good works? Jas. 2: 26.

Receiving Grace, v. 3-7.—What remembrance of their past lives should make believers meek? In what eight ways is this past life described? What induced a change in their lives? What remembrance of the way in which they were saved from their former life should also help them to meekness? What was the motive of this salvation? Who saved them? By what washing? By whose renewing? Through whom did the Holy Ghost come? In what measure? What effect did this have on their present position? What on their future possessions? What hope will that fulfill? What is the contrast between the wages earned by the impenitent and the grace rejoiced in by the Christian believer? Rom. 6: 23.

Shunning Follies, v. 8, 9.—What does Paul call this saying, or doctrine, he has declared to Titus? What use does Paul wish Titus to make of it? To what end should it be affirmed? Unto whom are these things good and profitable? What four foolish things does Paul warn Titus to shun? What that lost sinners call foolishness is to be held precious by the believer? 1 Cor. 1: 18.

Review Questions.—Of what three phases of the believer's life does our lesson treat? What is the good work of a citizen toward rulers? In what grace or gift of God has the believer most occasion for rejoicing? Who of us can have a share in that grace? What follies ought the believer to shun? What that some call a folly ought he to rejoice in?

MONTHLY REVIEW QUESTIONS.

Titles.—[Answer with title.] Which lesson shows us the Christian endangered for Christ? Which lesson shows us the Christian waiting for Christ? Which lesson shows us the Christian faithful as an individual? Which lesson shows us the Christian faithful as a subject?

Golden Texts.—[Answer with golden text.] Which lesson tells of a Christian's duty toward rulers? Which lesson tells of a Christian's likeness to Christ? Which lesson tells of a Christian's method of service? Which lesson tells of a Christian's hope for eternity?

Teachings.—[Answer with topic.] Which lesson teaches us how to live in the family? Which lesson teaches us how to live in the state? Which lesson teaches us how to live among enemies? Which lesson teaches us how to live for the future?

QUARTERLY REVIEW CHART.

THE CHRISTIAN BELIEVER.

The Believer's Character.

WHAT HE IS:

IN HIS

VI. CHARACTER.

VIII. SPIRIT.

"If any man be in Christ,
he is a new creature."

The Believer's Possessions.

WHAT HE HAS:

IN HIS

V. POSSESSIONS.

I. BLESSINGS.

II. JOY.

III. LOVE.

VII. DEFENSE.

X. HOPE.

IV. TRIUMPH.

"Having nothing, and yet
possessing all things."

The Believer's Conduct.

WHAT HE DOES:

IN HIS

XII. CONDUCT.

XI. STRUGGLES.

IX. DUTIES.

"With good will doing service,
as to the Lord, and not to
men."

Review Text: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

REVIEW QUESTIONS.

Of what kind of person do all the topics of this quarter treat? What is meant here by a "believer"? In looking at any person, we have three things to consider: His character; his possessions; his conduct; or, in other words: What he is; what he has; and what he does. Let us re-examine these twelve lessons, to see which of them bring out these points, severally. [Here the superintendent should write down the three heads, as above, on the blackboard; or the teacher should have his scholars write them on their class slates; to be followed by entries of the different lessons under their appropriate heads, as they are called for. This is far better than to have them written down beforehand.]

Which lesson most clearly treats of the believer's character? Think over the lesson topics, but answer with the lesson number. What is the topic of that lesson? [The number "VI." and the word "Character" are entered under the first head.] What other lesson topic shows the believer as he is? Which lesson most clearly treats of the believer's possessions? [The entries are made as the questions are answered, until the twelve lessons are covered as above.]

And now let us see what we have gained out of these lessons for our instruction, our encouragement, or our warning. To begin with, take the first lesson on our newly arranged list, "The Believer's Character." What are some of the traits of this character? What encouragement is there to well being and well doing in this lesson? What warning against any other character? [Similar questioning will bring out the teachings and applications of all the lessons of the quarter.]

THE REVIEW APPLIED.

Here are our twelve lessons in review, with their topics and teachings, grouped as one lesson under three heads. Now we will find some Bible texts which bring out and apply the truths of the review lesson as a whole and in its three divisions. This is not literally a review; but it is a good Bible exercise in connection with the review. First, as to the believer's character: Can a sinner be in Christ, be a Christian believer, with his old nature upon him? What then is essential to a sinner's becoming a Christian believer? If, therefore, a man is in Christ, what may he be said to be? Give some text that brings out this truth. [In most schools or classes such a question as this would bring out the desired text as above. If, however, it does not, the superintendent or teacher may say: There is a good text on this point in 2 Corinthians 5: 17. Look it out in your Bibles. As it is read by some one designated, it can be written down.]

Next, as to the believer's possessions: What does Paul say about his possessions when it seems as if he had very little? [If this brings out the above text, it is sufficient. If not, let the reference be made as before—to 2 Corinthians 6: 10.]

Again as to the believer's conduct: As in whose sight, ought all our conduct to be? Can you give a text which shows in what spirit, and as unto whom, all Christian service ought to be done? [Ephesians 6: 7.]

And now for a text which includes the main teachings of the entire quarter; which shows that the believer possesses all things, and is Christ's, and is to be so for now and for always? [1 Corinthians 3: 22, 23.]

[When the chart is completed as above, its facts and teachings should be gone over with again, to fix them in the minds of all. In this way the twelve lessons will become one, for permanent impression and utility.]

RESPONSIVE REVIEW EXERCISE.

[NOTE.—This exercise includes readings from the lessons and related passages, together with the golden texts. Portions of it may be used week by week in opening or closing the school. It will also serve as a quarterly review reading. The Assistant Superintendent may take the part assigned to teachers, if that mode be preferred.

Lesson 1.—Superintendent: For when we were yet without strength, in due time Christ died for the ungodly. Rom. 5:6.

Scholars: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

Teachers: The Lord will give strength unto his people; the Lord will bless his people with peace. Ps. 29:11.

All: Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. Isa. 26:12.

Lesson 2.—Superintendent: And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8:28.

Scholars: If God be for us, who can be against us? Rom. 8:31.

Teachers: Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Ps. 146:5.

All: Our help is in the name of the Lord, who made heaven and earth. Ps. 124:8.

Lesson 3.—Superintendent: Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 1 Cor. 13:8.

Scholars: And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13:13.

Teachers: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4:10.

All: Beloved, if God so loved us, we ought also to love one another. 1 John 4:11.

Lesson 4.—Superintendent: Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 1 Cor. 15:50.

Scholars: Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. John 11:25.

Teachers: For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15:21, 22.

All: Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Pet. 1:3.

Lesson 5.—Superintendent: God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor. 5:19.

Scholars: We pray you in Christ's stead, be ye reconciled to God. 2 Cor. 5:20.

Teachers: For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 1 Thess. 5:9.

All: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8:32.

Lesson 6.—Superintendent: If a man think himself to be something, when he is nothing, he deceiveth himself. Gal. 6:3.

Scholars: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

Teachers: The fruit of righteousness is sown in peace of them that make peace. James 3:18.

All: Let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. 6:9.

Lesson 7.—Superintendent: Finally, my brethren, be strong in the Lord, and in the power of his might. Eph. 6:10.

Scholars: Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6:11.

Teachers: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Rom. 13:4.

All: Let us therefore cast off the works of darkness, and let us put on the armour of light. Rom. 13:12.

Lesson 8.—Superintendent: Look not every man on his own things, but every man also on the things of others. Phil. 2:4.

Scholars: Let this mind be in you, which was also in Christ Jesus. Phil. 2:5.

Teachers: Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Pet. 2:21.

All: Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Rom. 14:19.

Lesson 9.—Superintendent: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3:17.

Scholars: And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Col. 3:23.

Teachers: Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31.

All: For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. Rom. 14:8.

Lesson 10.—Superintendent: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. 1 Thess. 4:16, 17.

Scholars: And so shall we ever be with the Lord. 1 Thess. 4:17.

Teachers: Christ the firstfruits; afterward they that are Christ's at his coming. 1 Cor. 15:23.

All: We know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John 3:2.

Lesson 11.—Superintendent: Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 Tim. 6:12.

Scholars: They are not of the world, even as I am not of the world. John 17:16.

Teachers: And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. 12:2.

All: Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 1 John 5:4.

Lesson 12.—Superintendent: Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Titus 3:1.

Scholars: Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's. Matt. 22:21.

Teachers: Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2:19.

All: Here have we no continuing city, but we seek one to come. Heb. 13:14.

QUARTERLY BIBLE DICTIONARY.

Ān'gel.—*Messenger.* A spiritual being of higher order than man, who serves God in heaven and on earth: on earth, especially in attending and protecting God's saints. There are different degrees in the angelic state, and fallen angels also.

Ārch-ān'gel.—*Chief, or ruling angel.* An angel of the highest rank or order. One, Michael, is mentioned by name in Jude 9. There is no direct scriptural authority for the plural.

Bonds.—Chains; imprisonment; captivity. Also, in other parts of the Bible, obligations, as of a vow; slavery.

Brāss.—Generally, in the Bible, copper or bronze; and always so in the earlier books. "Sounding brass" means sounding instruments of brass or bronze. The ancient Germans went to battle clashing their bronze arms, striking their spears against their shields, to make a din.

Cēs'a-re'a.—From *Cæsar*. A city on the coast of Palestine, about half-way between Joppa and Dora. Its name at first was "Strato's Tower," but it was rebuilt and re-named by Herod the Great, and made the chief city of Judea. It was sometimes called Cæsarea Palæstinæ, and sometimes Cæsarea Stratonis. Cæsarea Philippi was another place, now Bauias, at the head of the Jordan.

Char'i-ty.—In our lessons, love (to God and to man), and nothing else. The common idea of charity or charitableness, in the sense of toleration and the like, is a misconception of the word. Our translators were obliged by special command of King James to use this word, instead of "love" of earlier English versions.

Christ.—*Anointed.* Same as Messiah: the official title, as "Jesus" is the proper name.

Christian (krist'-yan). A title first given to the disciples of Jesus Christ at Antioch.

Co-los'se (also, Co-los'sæ and Co-las'sæ).—A city of Phrygia, on the Lycus, a tributary of the Meander River. It was a celebrated mercantile town on the high road from Ephesus to the Euphrates, but apparently of less consequence in Paul's time than four hundred years earlier.

Co-los'si-ans.—People of Colosse.

Cor'inth.—A noted city of Greece on the isthmus which joined the Peloponnesus to the main body of land, and thence called the "two-sea'd Corinth." Corinth sent many colonies to other countries, and was a place of great mental activity, as well as of commercial and manufacturing activity.

Co-rinth'i-ans.—People of Corinth.

Crête.—The modern Candia. A large and noted island in the Mediterranean at the south of the Greek Archipelago. Here Paul left Titus to "set in order the things that are wanting, and ordain elders in every city."

Cross.—A wooden instrument of punishment, on which condemned persons were fastened to die; or, after death, for exposure. In older times it was a stake (not really a cross), on which the victim was impaled. The *cruz simplex*, simple cross, was the simple post or stake; the *cruz decussata*, St. Andrew's cross, in the form of an X; the *cruz comissa*, or St. Anthony's cross, in the form of a T; the *cruz immissa* is the common traditional form of the cross of Christ. The *cruz ansata*, a variety of the *cruz decussata*, occurs on the Nineveh sculptures: it had a ring (as if a handle) at the top. The Hebrew and Greek words made no distinctions between the several kinds of cross. Martyrs who were burned at the stake may be said to have been crucified, as properly as many are said in the ancient descriptions to have been crucified.

Cym'bals.—Musical instruments of metal or wood sounded by beating them together. There were two kinds and both are still in use in the East. Our orchestras also have their cymbals.

E-phē'si-ans (e-phe'-zhī-ans).—People of Ephesus.

Ēph'e-sus.—An illustrious city in Ionia, nearly opposite the island of Samos, and about the middle of the western coast of Asia Minor. It was especially noted for the famous temple of Artemis, or Diana, and its immense theatre. Ruins of both, as well as of other great structures, still exist; and the remnants of the city-wall are the best specimen extant of early Greek work of the sort. Here was gathered the most flourishing church of early Christendom.

E-pis'tle (e-pis'l).—*Letter.* In general, a letter; but especially letters written by the apostles to churches or individuals, and of use to all Christians, and a part of the Scriptures.

Fē'lix.—*Happy.* Claudius Felix, or Antonius Felix, a Roman procurator of Judea, appointed by Claudius Cæsar, whose freedman he was, A.D. 53. He kept Paul imprisoned for two years at Cæsarea, leaving him to Porcius Festus, his successor.

Fes'tus.—*Festal.* Porcius Festus, sent by Nero to succeed Felix as procurator of Judea, about A.D. 60. He sent Paul to Rome to be tried by the emperor. He was favorable to the Jews; a just man; and died probably in the summer of A.D. 62.

Ga-lā'ti-a (ga-lā'-shī-ā).—From *Gallia*, Gaul. A Roman province in Asia Minor, whose inhabitants were Gallic or Celtic settlers from the West. The three capitals were Tavium, Pessinus, and Ancyra.

Ga-lā'ti-ans (ga-lā'-shī-ans).—People of Galatia. The name is only another form of the word *Celts*.

Ghōst (gōst).—In old English, same as Spirit.

Glāss.—In our lessons, a mirror, doubtless of polished metal.

Hymn (hīm).—A poetical composition for solemn use, probably distinct from Psalm. The word does not occur in our English Old Testament.

Je-ru'sa-lēm.—Now the capital city of the Holy Land. It is also called "Jehovah-jireh," Gen. 22:14; "Jebusi," Josh. 18:28, etc.; "Jerusalem," 2 Sam. 5:5, etc. This last name occurs in Scripture over eight hundred times. A stronghold of the Jebusites at this point was not captured from them until after David was established king. The city then became the capital of the kingdom. It was also the place where God was worshiped (Psa. 122:2-4), first in the tabernacle and afterwards in the temple. Here Christ suffered, and here the apostles began to preach the complete gospel.

Jē'sūs.—*Saviour.* (Greek form of *Joshua*.) The human proper name of our Lord, as Christ, Messiah, Lord, are official names.

Jūs'ti-fied.—Pardoned, and accepted as (if) righteous.

Lōrd.—In the Old Testament, the LORD, printed in capital letters, stands for Jehovah, the name of God. Otherwise, Lord stands for Adonai, a title of God; or has the same general force as the English word "lord." In the New Testament, when applied to Christ, it is usually a title of dignity, as, Christ, the Lord; i. e., the Lord Christ; but appears often to have the force of the LORD Jehovah.

Mæ-c-dō'nī-a.—The first province of Europe which received the gospel directly from Paul. Among its important cities were Amphipolis, Apollonia, Berea, Neapolis, Philippi, and Thessalonica. It lay north of Greece, and gave Philip and his son Alexander the right to the world, before it became subject to Rome.

Mal'tā (in the New Testament, *Məl'i-tā*).—A small island in the Mediterranean south of Sicily, where Paul was shipwrecked. Now belonging to England.

Mi-lē'tus.—The chief city of Caria, though in Paul's time in the province of Asia. Before his time, a famous city, but then second-rate, though having four harbors. On the coast, a little way south of Ephesus.

Mis'sion-a-ry Jour'ney.—A name given to Paul's three principal journeys after the famine at Antioch, each starting from that place. The first was to Cyprus, Antioch in Asia, Iconium, Lystra, and Derbe, and back through the same to Antioch. The second, to Cilicia, Lycaonia, Galatia, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Jerusalem, and back to Antioch. The third, to Ephesus, Macedonia, Corinth, Philippi, Miletus, Jerusalem, Caesarea, and Rome. His subsequent journeys to Spain, Asia Minor, Macedonia, Ephesus, and Nicopolis, are inferred from his Epistles.

Mō'ses.—*Drawn out [from the water]*. The great prophet and lawgiver of the Jewish nation. He was the son of Amram and Jochebed (Ex. 6:20); born during the bondage of the Israelites in Egypt, about 1571 B. C. After passing forty years at the court of Pharaoh (Acts 7:21-23), and keeping the sheep of his father-in-law Jethro for forty years in the land of Midian (Acts 7:29, 30), he was called to lead his people through forty years' wandering in the wilderness to the borders of the promised land; which, on account of sin, he was not permitted to enter (Deut. 32:52). He died on Mount Pisgah at the age of 120. (Deut. 34:1-7). The Egyptian form of the name is Mesu, and means *child*.

Mys'te-ries.—Things hidden; things not revealed; things requiring revelation to be made known; things made known only to the initiated. Not *sacraments*, as some profess to believe; but only secrets.

Ni-cop'o-lis.—*City of victory*. A city of Thrace, on the borders of Macedonia, on the Adriatic Sea, where Paul was supposed to winter. Built by Augustus in honor of the victory of Actium, which made him master of the Roman Empire. There were other cities of the name in Asia and Africa.

Paul.—*Little*. Saul of Tarsus, first a zealous Pharisee, and consenting to Stephen's death. Converted on a persecuting journey to Antioch, he became the great apostle to the Gentiles, as well as the greatest apostle, and most remarkable man of history, next to the man Christ Jesus. Author of thirteen Epistles in the New Testament, if not also of a fourteenth, the Epistle to the Hebrews.

Pen'te-cost—*Fiftieth [day]*. Feast of first-fruits, or of weeks. The second of the great Jewish feasts, celebrated fifty days after the Passover; whence its name.

Phī-lip'pi.—From *Philip (lover of horses)*. A city of Macedonia in a plain between the ranges of Pangæus and Etnus. Here Paul and Silas were beaten and imprisoned.

Phī-lip'pi-ans.—People of Philippi.

Pon'ti-us Pil'ate.—Sixth Roman *procurator* (governor's deputy) of Judea, under whom Jesus was crucified. Appointed A.D. 25-26, in the twelfth year of Tiberius. His rule was arbitrary and somewhat cruel. Was sent to Rome by Vitellius, president of Syria, to answer accusations made by the Samaritans; but on his arrival he found Tiberius dead, and Caligula on the throne. Is said to have killed himself.

Pre-des'ti-nate.—To appoint or determine unchangeably beforehand.

Prin-ci-pal'i-ties.—In the New Testament, nearly the same as powerful governments; sovereignties; realms.

Proph'e-cy.—Not especially foretelling the future, but declaring the will of God, as a teacher, inspired or instructed.

Psālm (*sām*).—A sacred song of praise, especially one of the Book of Psalms.

Rēc-on-gil't-ā-tion.—Bringing God and the sinner at one and to peace with each other. In Rom. 5:11, "atonement" should be "reconciliation;" and in Heb. 2:17, "make reconciliation for" is more properly "make propitiation for."

Rē-gēn-er-ā'tion.—New birth by the grace of God, whereby man is made "a new creature."

Rō'mans.—People of Rome.

Rōme.—The famous capital of the ancient world, situated on the Tiber, fifteen miles from its mouth, and founded B. C. 753. Before Paul visited it, Augustus had "found it a city of brick and left it a city of marble." In Paul's time it suffered the great fire, under Nero, when the first heathen persecution of the Christians began, and in which, doubtless, Paul was executed. Some ruins at Rome are as old as Paul's time; but most that are visible, as the Coliseum, are later.

Serv'ant.—In the New Testament, either a slave, a servant in our ordinary general sense, a hireling, or a higher servant, like minister or deacon. There are nine different Greek words in the New Testament translated servant.

Sil'as.—Same as *Silvanus*. One of the leaders of the church at Jerusalem, who accompanied Paul on his second missionary journey. Probably a Hellenistic Jew and a Roman citizen.

Sil-vā'nus.—Another form of the name Silas, which see.

Song, Spiritual.—The Greek word for *song* is that whence *ode* is derived, and means a poem for singing. Apparently not identical with *psalm*, but a lay, or song.

Sos'thē-nēs.—*Preserver of strength*. 1. A Jew at Corinth who was seized and beaten in the presence of Gallio, who did not care for Jewish quarrels about Paul. He was ruler of the synagogue. 2. A "brother" in connection with whom Paul wrote the first Epistle to the Corinthians; but whether the same person as the other, is not known.

Spain.—Hispania. The same country in general as the modern one of the same name; but then a Roman province.

Spirit.—*Breath*. It is important to distinguish between a spirit in general, and *the Spirit*, the third person in the Trinity, whom John calls "he;" but it is not always easy to ascertain which is meant, in any given passage.

Spirit-u-al.—Pertaining to spirit, and very often the same as "of (or pertaining to) the Spirit," *i. e.*, the Holy Spirit.

Tē'm-per-ance.—Moderation; or habitual control of the natural appetites or passions.

Thes-sa-lō'nī-ans.—People of Thessalonica.

Thes-sa-lo-nī'ca.—*Thessaly's victory*. Now Saloniki. Originally named Therma. One of the four capitals of the Roman province Macedonia, rebuilt by Cassander, son of Antipater, who named it after the sister of Alexander the Great. Here Paul preached in the synagogue, and a stir and persecution arose against him. In later times, a famous Christian city.

Tim'o-thy.—*Honoring God*. Son of a Greek and a Jewess, familiar with the Scriptures from a child, companion and helper of Paul, and a most efficient Christian leader. He suffered imprisonment, and perhaps death, for the faith.

Ti'tus.—A companion and fellow-laborer with Paul, and left in Crete to attend to matters in the churches and spread Christianity. He was a Gentile (Greek) probably by both parents.

PRONUNCIATION.—In the lesson text, these pronouncing marks are used: ā, ē, ī, ō, ū, ŷ, *long*: ā, ē, ī, ō, ū, ŷ, *short*; ā as in *für*; ä as in *lást*; â as in *câre*; ȳ as in *rude*; ç as *s*; -c, -ch, as *k*; ĝ as *j*; ĝ as *ġet*; ſ as *z*; x as *gz*.

AN ORDER OF SERVICE.

[Adapted from one prepared for the Congregational Sunday-school, North Adams, Mass.]

At a tap of the bell the school comes to order; all being seated.

Superintendent:

O come, let us worship and bow down; let us kneel before the Lord our maker; for he is our God.

School:

Wherewith shall I come before the Lord, and bow myself before the high God?

Superintendent:

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

School:

The sacrifices of God are a broken spirit: a broken spirit and a contrite heart, O God, thou wilt not despise.

The school rises, and sings the hymn, "Holy, Holy, Holy, Lord God Almighty!" (as given on the opposite page.)

Still standing, all recite the Apostles' Creed:

I believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The school is seated.

School:

Teach me, O Lord, the way of thy statutes . . . make me to go in the path of thy commandments.

Superintendent:

Which is the great commandment in the law?

School:

Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind.

Superintendent:

This is the first and great commandment.

School:

And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Superintendent.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.

School:

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Superintendent:

Thanks be unto God for his unspeakable gift.

The school rises, and sings a selected hymn.

The school is seated. All with bowed heads.

The superintendent leads in prayer, closing with the Lord's Prayer, in which all join.

The school rises, and sings another selected hymn.

The school being seated, the lesson of the day is read in alternate verses by the superintendent and the school.

All give attention to lesson study.

A tap of the bell gives warning of the close of study.

Another bell tap calls to attention.

Notices for the week are given.

Responsive readings on the lesson of the day, from the "Responsive Review Exercise."

Superintendent's review of the lesson.

The school rises, and sings, from the Book of Praise:

Saviour, again to thy dear name we raise,
With one accord, our parting hymn of praise.
We stand to bless thee ere our worship cease,
Then lowly kneeling wait thy word of peace.

The school is seated. All with bowed heads join in silent prayer.

Superintendent.

Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever.

School: Amen.

The school is dismissed.

Extra copies of this Order of Service, with the Quarterly Review, Responsive Review Exercise, and the hymn on opposite page, all on one sheet, can be obtained, at 75 cents a hundred, from John D. Wattles, 610 Chestnut St., Phila.

HOLY, HOLY, HOLY LORD GOD ALMIGHTY!

REGINALD HEBER.

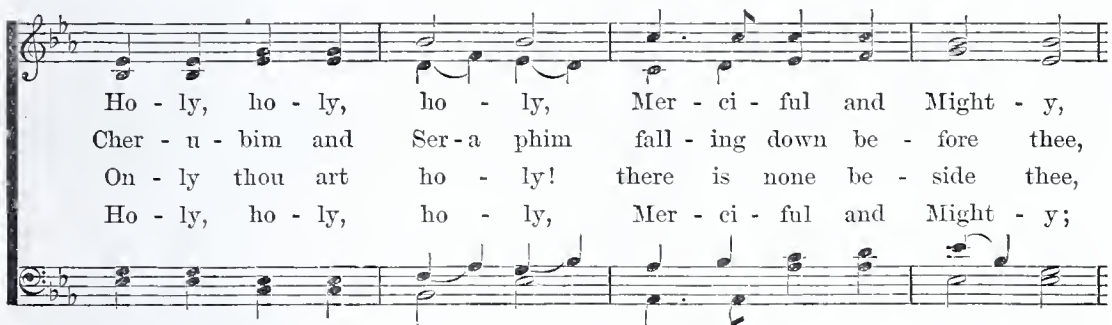
JOHN B. DYKES.



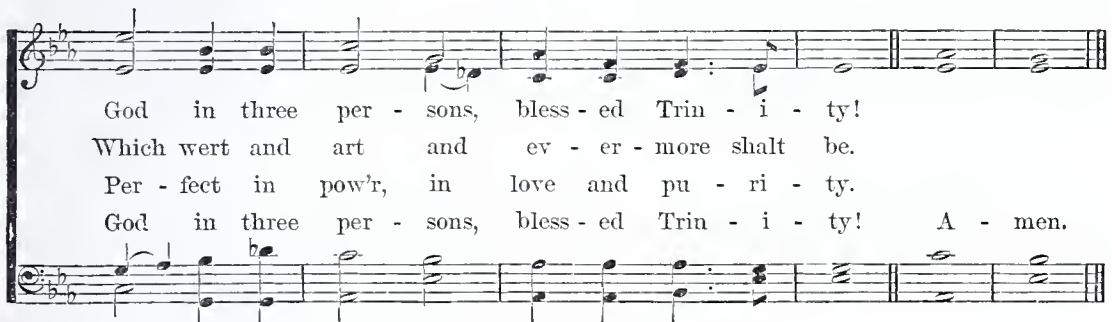
1 Ho - ly, ho - ly, ho - ly Lord God Al - might - y,
 2 Ho - ly, ho - ly, ho - ly! all the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! tho' the dark-ness hide thee,
 4 Ho - ly, ho - ly, ho - ly Lord God Al - might - y,



Ear - ly in the morn - ing our song shall rise to thee;
 Cast - ing down their gold-en crowns a - round the glass - y sea;
 Tho' the eye of sin-ful man thy glo - ry may not see
 All thy works shall praise thy name in earth and sky and sea;



Ho - ly, ho - ly, ho - ly, Mer - ci - ful and Might - y,
 Cher - u - bim and Ser - a phim fall - ing down be - fore thee,
 On - ly thou art ho - ly! there is none be - side thee,
 Ho - ly, ho - ly, ho - ly, Mer - ci - ful and Might - y;



God in three per - sons, bless - ed Trin - i - ty!
 Which wert and art and ev - er - more shalt be.
 Per - fect in pow'r, in love and pu - ri - ty.
 God in three per - sons, bless - ed Trin - i - ty! A - men.

WONDROUS LOVE.

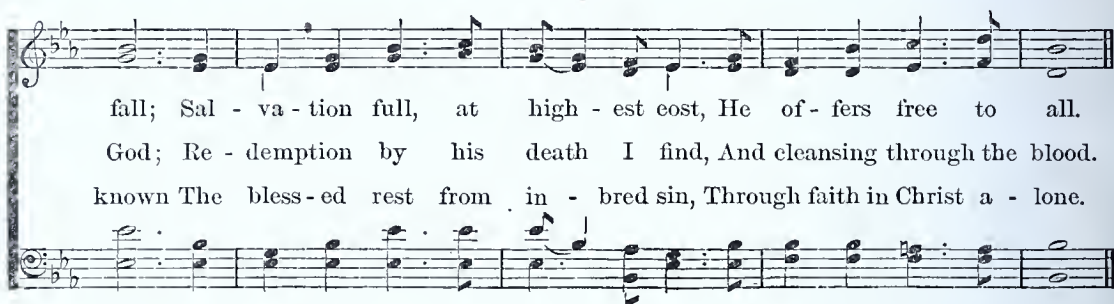
Mrs. M. STOCKTON,

[With Lesson I.]

WM. G. FISCHER.



1 God loved the world of sin - ners lost And ru - ined by the
 2 E'en now by faith I claim him mine, The ris - en Son of
 3 Love brings the glo - rious full - ness in, And to his saints makes

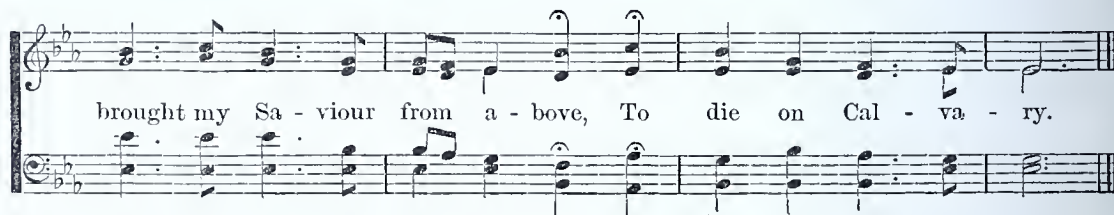


fall; Sal - va - tion full, at high - est cost, He of - fers free to all.
 God; Re - demption by his death I find, And cleansing through the blood.
 known The bless - ed rest from in - bred sin, Through faith in Christ a - lone.

CHORUS.



Oh, 'twas love, 'twas wondrous love! The love of God to me; It



brought my Sa - viour from a - bove, To die on Cal - va - ry.

4 Believing souls, rejoicing go;
 There shall to you be given
 A glorious foretaste, here below,
 Of endless life in heaven.

5 Of victory now o'er Satan's power
 Let all the ransomed sing,
 And triumph in the dying hour
 Through Christ the Lord, our King.

[By permission of WM. G. FISCHER.]

O LOVE DIVINE!

CHAS. WESLEY.

[With Lesson II.]

Dr. HASTINGS.

1 O Love di - vine, how sweet thou art! When shall I find my will - ing heart
2 Stronger his love than death or hell, Its rich - es are un - search - a - ble;
3 God on - ly knows the love of God; Oh, that it now were shed a - broad

All tak - en up by thee? I thirst and faint and die to prove
The first-born sons of light De - sire in vain its depths to see;
In this poor sto - ny heart! For love I sigh; for love I pine;

The great - ness of re - deem - ing love, — The love of Christ to me.
They can - not reach the mys - ter - y, — The length and breadth and height.
This on - ly por - tion, Lord, be mine, — Be mine this bet - ter part.

FATHER OF MERCIES.

P. DODDRIDGE.

[With Lesson III.]

J. P. HOLBROOK.

1 Fa - ther of mer - cies, send thy grace, All pow'r - ful, from a - bove,

To form in our o - be - dient souls The im - age of thy love.

- 2 Oh, may our sympathizing breasts
That generous pleasure know;
Kindly to share in others' joy,
And weep for others' woe.
- 3 When the most helpless sons of grief
In low distress are laid,
Soft be our hearts their pains to feel,
And swift our hands to aid.

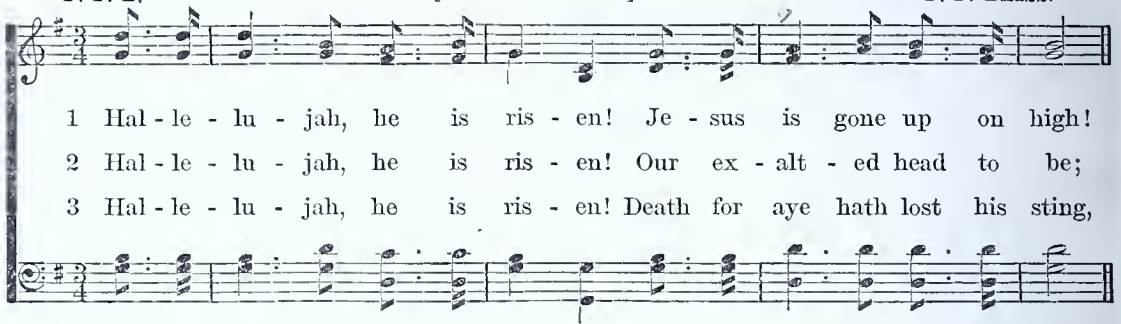
- 4 So Jesus looked on dying men
When throned above the skies,
And midst the embrace of his God
He felt compassion rise.
- 5 On wings of love the Saviour flew
To raise us from the ground,
And made the richest of his blood
A balm for every wound.

HALLELUJAH, HE IS RISEN!

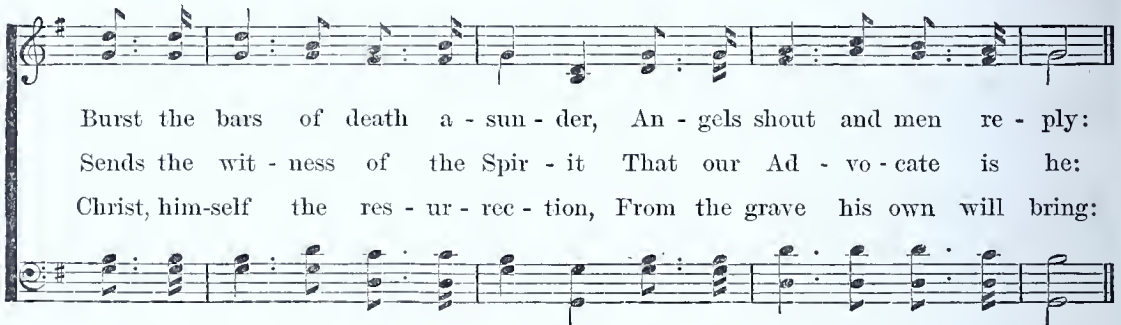
P. P. B.

[With Lesson IV.]

P. P. BLISS.



1 Hal - le - lu - jah, he is ris - en! Je - sus is gone up on high!
 2 Hal - le - lu - jah, he is ris - en! Our ex - alt - ed head to be;
 3 Hal - le - lu - jah, he is ris - en! Death for aye hath lost his sting,



Burst the bars of death a - sun - der, An - gels shout and men re - ply:
 Sends the wit - ness of the Spir - it That our Ad - vo - cate is he:
 Christ, him-self the res - ur - rec - tion, From the grave his own will bring:



He is ris en, He is ris - en, Liv - ing
 He is ris - en, He is ris - en, Jus - ti -
 He is ris - en, He is ris - en, Liv - ing



now, no more to die. now, no more to die.
 fied in him are we. fied in him are we.
 Lord and com - ing King. Lord and com - ing King.

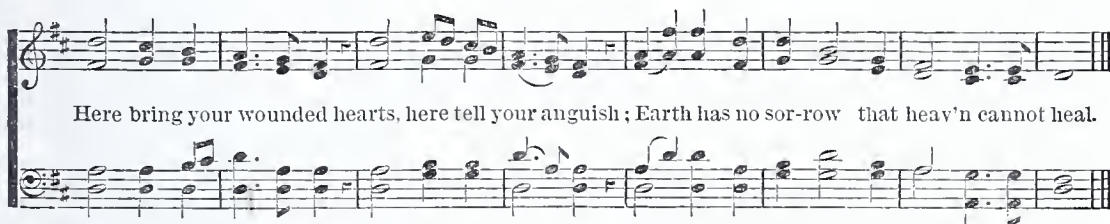
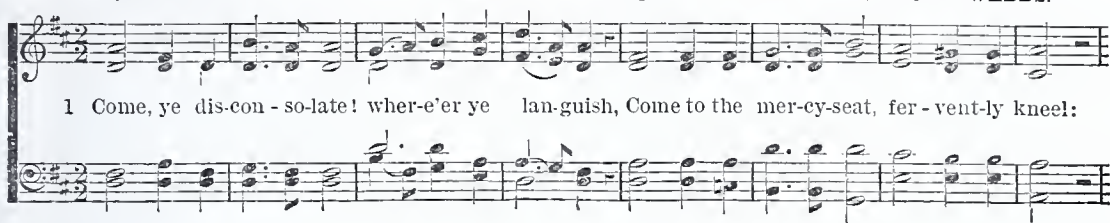
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COME, YE DISCONSOLATE.

THOS. MOORE.

[With Lesson V.]

SAMUEL WEBBS.



2 Joy of the desolate, light of the straying,
Hope of the penitent, faithless and pure!
Here speaks the Comforter, tenderly saying,—
Earth has no sorrow that heaven cannot cure.

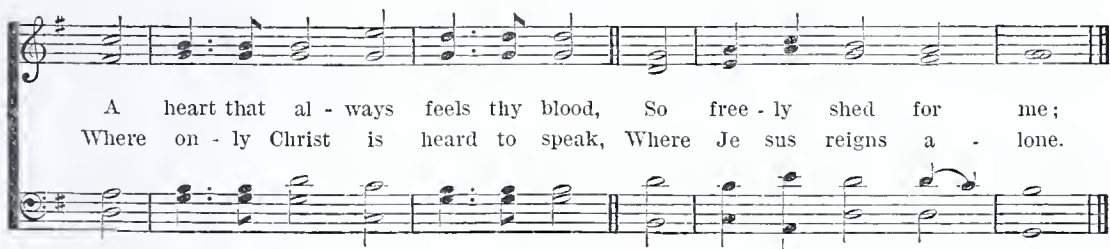
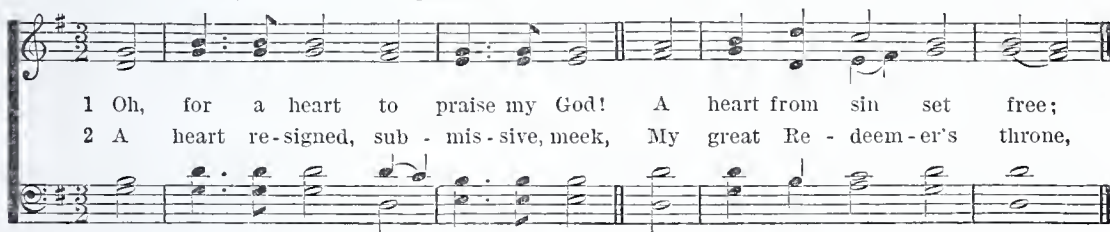
3 Here see the bread of life; see waters flowing,
Forth from the throne of God, pure from above:
Come to the feast of love; come, ever knowing,
Earth has no sorrows, but heaven can remove.

OH, FOR A HEART TO PRAISE MY GOD!

CHAS. WESLEY,

[With Lesson VI.]

Arr. by Dr. HAVERGAL,



3 An humble, lowly, contrite heart,
Believing, true and clean:
Which neither life nor death can part
From him that dwells within!

4 A heart in every thought renewed,
And filled with love divine;
Perfect and right and pure and good,
A copy, Lord, of thine.

SOLDIERS OF CHRIST, ARISE.

CHAS. WESLEY.

[With Lesson VII.]

GEO. KINGSLEY.

1 Sol - diers of Christ, a - rise, And gird your ar - mor on;
 2 Strong in the Lord of hosts, And in his might - y pow'r;
 3 Stand, then, in his great might, With all his strength en - dued;
 4 That, hav - ing all things done, And all your con - flicts past,

Strong in the strength which God sup - plies Through his e - ter - nal Son—
 Who in the strength of Je - sus trusts Is more than con - quer - or;
 And take, to arm you for the fight, The pan - o - ply of God;
 You may o'er - come through Christ a - lone, And stand com - plete at last.

MORE LIKE JESUS.

FANNY CROSBY.
Slow, with feeling.

[With Lesson VIII.]

W. H. DOANE.

1 More like Je - sus would I be; Let my Sa - viour dwell with me: Fill my soul with peace and love;
 2 If he hears the ra - ven's cry; If his ev - er - watch - ful eye Marks the sparrows when they fall;
 3 More like Je - sus when I pray, More like Je - sus day by day, May I rest me by his side,

Make me gen - tle as a dove; More like Je - sus, while I go, Pil - grim in this
 Sure - ly he will hear my call; He will teach me how to live, All my sim - ple
 Where the tran - quil wa - ters glide; Born of him, through grace renewed, By his love my

world be - low; Poor in spir - it would I be: Let my Sa - viour dwell in me.
 thoughts for - give; Pure in heart I still would be: Let my Sa - viour dwell in me.
 will subdued, Rich in faith I still would be: Let my Sa - viour dwell in me.

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CONSECRATION.

Miss FRANCES R. HAVERGAL.

[With Lesson IX.]

P. P. BLISS.

1 Take my life and let it be Con-se - era-ted, Lord, to thee; Take my hands and let them move
2 Take my feet and let them be Swift and beau-ti - ful for thee; Take my voice and let me sing

CHORUS.

At the im-pulse of thy love. } All to thee, all to thee, Con-se - cra-ted, Lord, to thee.
Always-on - ly- for my King. }

- 3 Take my lips and let them be
Filled with messages from thee;
Take my silver and my gold,
Not a mite would I withhold.
- 4 Take my moments and my days,
Let them flow in endless praise;
Take my intellect and use
Every power as thou shalt choose.

- 5 Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.
- 6 Take my love, my God, I pour
At thy feet its treasure store;
Take my self, and I will be
Ever, only, all for thee.

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WHEN JESUS COMES.

P. P. BLISS.

[With Lesson X.]

P. P. BLISS.

1 Down life's dark vale we wander, Till Jesus comes; We watch and wait and wonder, Till Jesus comes.
2 Oh, let my lamp be burning When Jesus comes; For him my soul be yearning, When Jesus comes.

CHORUS.

All joy his loved ones bringling, When Jesus comes; All praise thro' heaven ringing When Jesus comes.

All beauty bright and vernal, When Jesus comes; All glo-ry, grand, e-ter-nal, When Je-sus comes.

- 3 No more heart-pangs nor sadness,
When Jesus comes;
All peace and joy and gladness,
When Jesus comes.
- 4 All doubts and fears will vanish,
When Jesus comes;
All gloom his face will banish,
When Jesus comes.

- 5 He'll know the way was dreary,
When Jesus comes;
He'll know the feet grew weary,
When Jesus comes.
- 6 He'll know what griefs oppressed,
When Jesus comes;
Oh, how his arms will rest me;
When Jesus comes.

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I NEED THEE EVERY HOUR.

Mrs. ANNIE S. HAWKS.

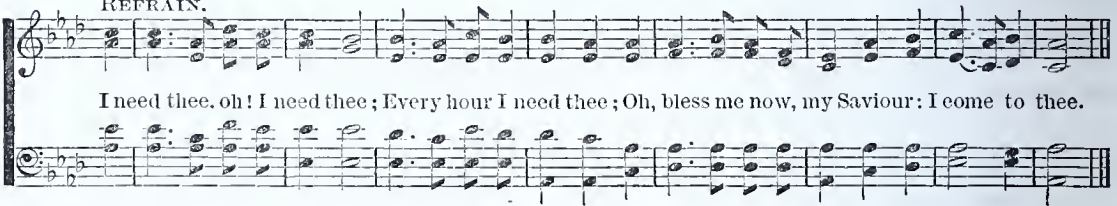
[With Lesson XI.]

ROBERT LOWRY.



1 I need thee ev'-ry hour. Most gra-cious Lord; No ten-der voice like thine Can peace af-ford.
 2 I need thee ev'-ry hour, Stay thou near by; Temp-ta-tions lose their pow'r When thou art nigh.
 3 I need thee ev'-ry hour, In joy or pain; Come quickly and a-bide, Or life is vain.

REFRAIN.



I need thee, oh! I need thee; Every hour I need thee; Oh, bless me now, my Saviour: I come to thee.

4 I need thee every hour;
 Teach me thy will;
 And thy rich promises
 In me fulfil.

5 I need thee every hour,
 Most Holy One;
 Oh, make me thine indeed,
 Thou blessed Son.

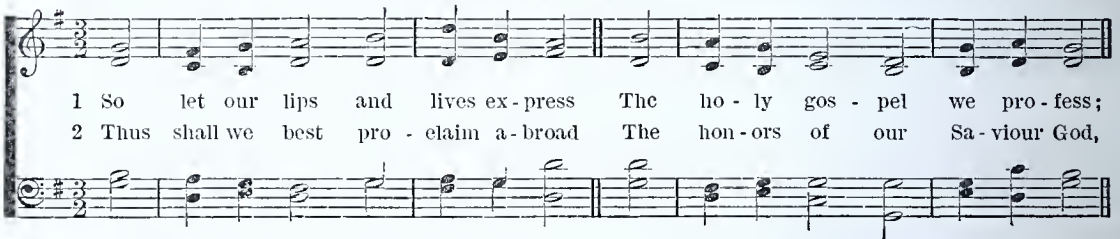
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SO LET OUR LIPS AND LIVES EXPRESS.

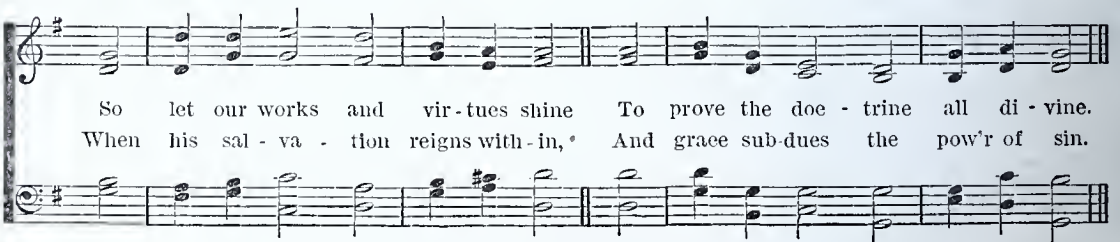
ISAAC WATTS.

[With Lesson XII.]

L. MASON.



1 So let our lips and lives ex-press The ho-ly gos-pel we pro-fess;
 2 Thus shall we best pro-claim a-broad The hon-ors of our Sa-viour God,



So let our works and vir-tues shine To prove the doe-trine all di-vine.
 When his sal-va-tion reigns with-in,* And grace sub-dues the pow'r of sin.

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